

MINISTRY TO THE JAPANESE ETHNIC COMMUNITY  
IN THE UNITED STATES OF AMERICA

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Doctor of Ministry

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## ABSTRACT

Japanese ethnic group in the United States formed a rather exclusive society because of their suffering from prejudice and anti-Japanese movements. Their suffering culminated at the time of World War II when most Japanese-Americans in mainland America were confined in relocation camps. But this harsh period turned out to be the best opportunity for young Japanese-Americans to exemplify their loyalty to the United States: a nation which is bound by covenant and spiritual tie rather than blood and flesh. When brave Nisei men shed their blood in the war, there was no accompanying reward such as restoration of their property nor granting of citizenship to their parents still behind barbed wires.

Their thorny pilgrimage as an oppressed minority, their experience in relocation camps as exile, and their bloodshed without rewards -- all stand as symbols of the acts of almighty God who works in history even within a heathen context.

Anti-Japanese sentiment which prevailed in the United States from the very beginning of the history of Japanese immigrants until the end of World War II, was derived from a fear of the rapidly growing militaristic power of Japan. After the war, therefore, when Japan abandoned all militaristic power, the relationship between the United States and Japan took a favorable turn.

Because of the anti-Japanese climate, and a clinging

to Japanese tradition, Japanese-Americans formed a kind of isolated community which was apt to be left behind in the progress of both countries, the United States and Japan. Japanese-American Christian churches, consequently, are characterized as conservative, personal salvation-oriented ones.

In order to vitalize this ethnic group in a rapidly changing society, morale building is urgently needed. Cadre -- awakened, devoted people are also indispensable in meeting the world's needs. In order to develop a Japanese ethnic church which bears spiritual significance relevant to the outer world and becomes an important factor in society, the idea of a para-church must be one of the effective avenues to be used. Here, the idea of an "ecumenical" church is thought of not only as an interdenomination cooperative church, but also as a church which literally holds relevance to the world. The members of the church exist and live in the world as the church of diaspora as well as the church of ecclesia.

The United States of America which allowed at least eight Japanese churches to organize even in the time of World War II, has a hopeful future as a multi-cultural nation. The mentality of Japanese-Americans was swinging between two axioms; to be Japanese or to be American, to hold ethnic identity or to assimilate with the Western culture, etc. But, after all, a new era is here. In the new American society all the ethnic groups are expected to contribute something out of their own cultural heritage. For this reason and also because of the numerical growth of the new

immigrants, their own language ministry in various fields will never lose its importance.

In the coming multi-cultural society, no doubt, Japanese-American Christians should hope to play an important role by reason of their significant experience. This hope is the basis of ministry to the Japanese ethnic community in the United States of America.

## CHAPTER I

## INTRODUCTION

The author has been privileged to serve in Japanese ethnic churches in the United States since 1971. During the period of this service as a local church minister, the author has become convinced that the Japanese ethnic churches have equal significance with all ethnic groups.

For many years, the Japanese Christian churches in the United States have been overlooked both by American churches and churches in Japan.

In August, 1971, a guideline on sending ministers to the United Methodist Church in the United States from the KYODAN (The United Church of Christ in Japan) was set up between these two bodies. Accordingly, two ministers, the author and another minister, were sent to the United States at that time as the first step. Both the ministers were appointed to Japanese ethnic churches. This was the first time that the Kyodan, the largest Protestant body in Japan, which embraces 38 major denominations, demonstrated its official concern for the Japanese ethnic church in the United States, by sending its personnels.

When the author arrived in Los Angeles, The Los Angeles Times, West L. A. edition, reported it under this eye-catching caption: "Missionary Flow to Japan Reversed". Of course this was a fairly journalistic exaggeration, but it contained some

truth. Missionary efforts should not be a one-way enterprise, but should be done in a mutual way. This is the time for older churches and younger churches in the world to initiate a reformation in terms of a new relationship in world mission. Also this is the time to consider the meaning of ethnic churches in the multiple culture of the United States.

Japanese-Americans make up one of the many ethnic groups in the United States. They came to this country as immigrants as did most of the other ethnic groups. Their significance, however, may be found in their suffering from anti-Japanese movements, their bitter experience in relocation camps, and also in the devotional service of volunteered men during World War II. These sufferings as an oppressed minority group in a large nation, the bitter experience of captivity, and their bloodshed without any reward are uniqueness of this ethnic group. In this history one may see a resemblance to that of the people of the Bible. Even though these experiences happened outside the Christendom context, we may read a divine metaphor in the history of this particular ethnic group.

In this dissertation, the author would like to make some observations on this ethnic group, focussing on their church, and clarifying their unique problems. The author also wants to proceed with a discussion of the specific mission of this ethnic Christian group and also to explore effective avenues of their evangelism.

## A. THE PROBLEM

### 1. Japanese Ethnic Group as a Ghetto

We are now living in a drastically changing world, not only as the result of technological innovation, but also our culture itself is rapidly being transformed. Therefore, it is impossible for a person to die in the same culture in which he was born.<sup>1</sup> Alvin Toffler pointed out that this accelerative thrust has taken place in our contemporary cultural transition. As an example, our achievable speed has taken great stride. From 6000 B.C. to about 1600 B.C., camel caravan was the fastest form of transportation which was available, averaging eight miles an hour. Then the chariot was invented so that the maximum speed was raised to roughly twenty miles per hour. 3,500 years later, in 1825, the first steam locomotive was introduced but it ran only thirteen miles per hour. Then in 1880, a more advanced steam locomotive reached a speed of 100 mph. The human race needed millions years to attain this record.

It took only fifty-eight years, however, to quadruple the limit, so that by 1938 airborne man was cracking the 400 mph line. It took mere twenty-year flick of time to double the limit again. And by the 1960's rocket planes approached speed of 4000 mph, and men in space capsules were circling the earth at 18,000 mph. Plotted on a graph,

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<sup>1</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: The Westminster Press, 1974), p. 9.

the line representing progress in the past generation would leap vertically off the page.<sup>2</sup>

The main stream of Western civilization since the nineteenth century, has been characterized by technological innovation and also has been symbolized by natural science. Also being stimulated by enlightenment and positive philosophy since the seventeenth century, this Western civilization has formed a rapidly moving society.

Meanwhile, individuals of this society are also really moving monads. Needless to say, the American people originally came from all over the world. And still they are moving continuously. Development of faster means of transportation has fostered their ever-growing movement.

In 1914, according to Buckminster Fuller, the typical American averaged about 1,640 miles per year of total travel, counting some 1,300 miles of just plain everyday walking to and fro. This meant that he traveled only about 340 miles per year with the aid of horse or mechanical means. Using this 1,640 figure as a base, it is possible to estimate that the average American at that period moved a total of 88,560 miles in his lifetime. Today by contrast, the average American car owner drives 10,000 miles per year--and he lives longer than his father or grandfather. 'At sixty-nine years of age,' wrote Fuller a few years ago, '...I am one of a class of several million human beings who, in their lifetimes, have each covered 3,000,000 mil. o mo ' -- more than thirty times the total lifetime travel of the 1914 American. The aggregate figures are staggering. In 1967, for instance, 108,000,000 Americans took 360,000,000 trips involving an overnight stay more than 100 miles from home. These trips alone accounted for 312,000,000,000 passenger miles.<sup>3</sup>

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<sup>2</sup>Alvin Toffler, Future Shock (New York: Random House, 1970), p. 26.

<sup>3</sup>Ibid., p. 75.

The brilliant technological success and moving people, "the New Nomads", according to Toffler's terminology, has created an amalgamation of cultures in this new world, America. Even the encounter of Western and Oriental civilizations is supposed to be one of the significances of our twentieth century. According to Arnold Toynbee, the twentieth century will be defined as the century of mankind stepping forward into a new world wide civilization.<sup>4</sup>

In this society of transition, in America, there is a rather peculiar static group whose constituents are significantly called "the quiet Americans".<sup>5</sup> Namely, this is the group of Japanese-Americans.

Geographically, we can observe some specific areas where Japanese-Americans concentrate. For an example, in the greater Los Angeles area, we can point out some colonies of Japanese-Americans: Little Tokyo in downtown Los Angeles, Gardena, Crenshaw area, West Los Angeles, etc. There are the areas in which Japanese population is densely concentrated. When we pass through these areas, we can easily tell Japanese households because of their neatly trimmed Bonsai-like bushes and stone lanterns in front of their homes. As the result of prejudice, oppression and other bitter experiences in the

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<sup>4</sup>Tracy K. Jones, Our Mission Today (New York: World Outlook Press, 1963), p. 38

<sup>5</sup>Bill Hosokawa adopted this word as the subtitle of his elaboration "NISEI" to signify the character of Japanese-Americans.



past, these tiny minorities tended to form their own exclusive communities and to emphasize their own racial background. They preserved traditional Japanese culture far better than Japanese who live in Japan. They made up their own community which some of them rather contemptuously called a cultural "Ghetto".

The so-called Nisei (a Japanese term which stands for the second generation) is a kind of people who once tried to become real American, i.e. Anglo-American, even though, as to marriage, they still cling to spouses of their own background. An episode which appeared in "Farewell to Manzanar" shows this kind of bias. It was written by a Japanese-American who experienced the typical "Ghetto" life of a relocation camp during the war time. This story shows an Issei (the first generation) father's desire for his daughter to marry a Japanese boy.

"No," he roared. "Absolutely not!"  
 I just stood there, stunned, too scared to speak.  
 "You're too young!"  
 I started to cry.  
 "How are you going to get married?" He shouted. "If you get baptized a Catholic, you have to marry a Catholic. No Japanese boys are in the Catholic church. You get baptized now, how are you going to find a good Japanese boy to marry?" <sup>6</sup>

On the other hand, at one time in the United States, some white Americans objected to mixed marriages to the point

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<sup>6</sup> Jeanne Wakatsuki Houston and James D. Houston, Farewell to Manzanar (New York: Houghton Mifflin, 1973), p. 83. (Underline by author.)

of legislating. But their fear was groundless.

Americans, disliking Japanese, claiming pure blood, tried to forbid intermarriage between Japanese and caucasian. In Arizona, California, Georgia, Idaho, Mississippi, Missouri, Nebraska, Nevada, Oregon, South Dakota, and Wyoming, state laws to forbid the intermarriage were enacted. Though most Americans thought there would be more intermarriage in the time of the third and the fourth generations, unexpectedly Japanese kept their pride and respected their pure blood. There were very few intermarriage cases. And even as immigrants, they never lost the spirit of traditional family system. <sup>7</sup>

They also still observe Japanese traditional annual functions. The New Year's Day is one of them. People pound rice cakes and girls celebrate this day in traditional turn out, KIMONO. In Japanese communities in the United States, Bon-Dance and Boys' Festival with carp pennant are still observed while these traditional functions are disappearing in modern Japan.

Most Japanese-Americans, especially Isseis are very much interested in traditional Japanese culture and less interested in that of American, or Western. The Japanese Chamber of Commerce in Little Tokyo (downtown Los Angeles) published a directory which lists active interests of Japanese-Americans in that area in following areas: Archeology, architecture, bankei (sculpting scenery on a tray), bonsai (minia-

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<sup>7</sup>Tamotsu Murayama, Amerika Nisei (the American Nisei) (Tokyo, Jiji tsushin sha, 1966), pp. 46f (Translation into English by author.)

ture landscape stone on a tray), biwa (a kind of lute), bonsai (miniature tree), calligraphy, doll making, e-sarasa (Japanese batik), dye painting, flower arrangement, gidayu (chanting to accompany the Japanese puppet theater), classical dancing, sword appreciation and collection, judo, kendo, koto (Japanese harp), kouta (short ballad chant), landscaping, nagauta (long ballad chant), Noh chanting, Okinawa music and dance, painting, senryu (informal poetry), shakuhachi (flute), samisen, shigin (Chinese poetry chanting), tanka, tea ceremony and western music.<sup>8</sup> One may be surprised at the variety of their interest and also at the fact that the most of them are authentic Japanese.

Of course a traditional Japanese cultural background should be well esteemed because the people can make a good contribution to the entire society from their own cultural heritage. Yet, if an ethnic group clings too much to its cultural background, it loses its wider view and relevancy to the world of cultures in which it exists. If the group become too ingrown in its way of thinking, it will find itself isolated from the outside world.

The dominating principle of this society is On and Giri, senses of obligation. The shame culture, as Ruth Benedict

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<sup>8</sup>Chamber Annual (Los Angeles: Japanese Chamber of Commerce in Southern California, 1972-73), p. 67.

once characterized the Japanese culture is also a predominant character of Japanese-American society. Benedict considered the shame culture as the authentic Japanese mentality in contrast to the guilt conscience of the Western world.<sup>9</sup>

Don't be a disgrace to the Japanese...This was a watch word of the early immigrant Isseis. Racial pride was their only spiritual prop when they lived among many different races in a strange land far away from their mother land. To live as Japanese, they always admonished each other with this word. With these efforts, the crime rate was very low among the Japanese-Americans.<sup>10</sup>

Thus, they formed a cultural "Ghetto". This is an exclusive closed world, a self-aiming society, which means this people are often left behind in world progress.

The Reverend Daisuke Kitagawa, a Japan-born Episcopalian, came to the United States in his youth. After years of experience working with Japanese groups, he found Japanese communities in America "extremely static", made up of people unchanged from the time they left Japan.

Japan, of course, kept moving, changing for better or for worse. Consequently, each year the sociocultural distance between the actual Japan and the Japan in the memory of the immigrant Japanese in America grew wider and wider. I knew instantly when I first came in contact with him that the immigrant could no longer fit into contemporary Japan. From the point of view of contemporary Japan,

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<sup>9</sup>Ruth Benedict, The Chrysanthemum and the Sword (New York: Houghton Mifflin, 1964), especially from 6 to 9 chapters.

<sup>10</sup>Murayama, p. 50, (Translation by the author.)

the Japanese in America was an extrahistorical, if not anachronistic, being.

"This situation inevitably resulted in, among other things, a poverty of ideas among the Japanese in America. The Japanese community was not participating in the ongoing life of either America or Japan. Such being the case, there was little possibility that any new ideas would emerge. The Japanese in America was exclusively preoccupied with the old business of making a living and raising his family, trading and associating almost exclusively with his fellow countrymen. His community could not escape becoming ingrown."<sup>11</sup>

The question arises, how long can these people stick to their exclusive society in the midst of cultural transition and a rapidly changing world? How can this static ethnic society adjust to the flowing world surrounding it? (This is also a problem between old Isseis and the new comers from Japan.) The change has already begun with Sansei (the third generation) and Yonsei (the fourth generation). The Japanese ethnic group should be, the author believes, more relevant to the outer world, maintaining vivid dialogue with the world and making a good contribution from their cultural heritage.

## 2. Limited View of Their Sense of Christian Mission

The growth of a certain ethnic group may be observed to parallel that of personal growth. Analogia Entis may be applied here in this comparison, too. As we examine human

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<sup>11</sup>Bill Hosokawa, Nisei: The Quiet Americans (New York: Morrow, 1969), p. 187.

growth, we may see some comparison with the growth of an ethnic group. Here, of course, the author is trying to characterize the growth of a small ethnic group, the Japanese-Americans, which occupy a mere 0.5 percent of the total population of the United States.

Abraham H. Maslow defines growth as "the various processes which bring the person toward ultimate self actualization."<sup>12</sup> What should the goal of growth of this ethnic group be? How can we set the course of growth for this particular ethnic group? Maslow says:

We can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delight; growth has both anxieties and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.<sup>13</sup>

Where on earth can this minority group find the delights of growth?

There are some active groups like JACL (Japanese-American Citizens League) or some brave people like the men

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<sup>12</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change: A Guide for Ministers and Laymen as Change Agents, (Philadelphia, The Westminster Press, 1974), p. 35.

<sup>13</sup>Ibid.

of the 442nd Combat Team, who really strove against all kinds of hardships. But there are also some counter-actions since there is usually resistance toward change. We have to overcome the resistance so that we step forward into a hopeful future.

Carl R. Rogers recognizes the resistance to change in the human mind:

Rogers recognizes the resistance to change, but his belief that these can be overcome by 'the proper conditions' -- a relationship in which the teacher or therapist is genuine, understanding, and warmly accepting -- remains firm. When the person experiences these attitudes in the teacher-therapist, says Rogers, 'I believe that change and constructive personal development will invariably occur -- and I include the word 'invariably' only after long and careful consideration.<sup>14</sup>

As to the counter-action toward change or resistance to progress, here the author would like to point out a peculiar phenomenon in the denominational distribution of Christian churches in Japanese-American society.

In 1973, the author made a study of Japanese American churches in Southern California which are affiliated with the NANKA KIRISUTO-KYO KYOKAI REMMEI (the Southern California Japanese-American Church Federation). Since most Japanese-American churches belong to this body, the statistics the author acquired through this investigation give a rather

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<sup>14</sup>Seifert and Clinebell, op. cit., p. 43.

complete picture of Japanese-American churches in this area.

The breakdown of the number of churches by denominations, ministers, membership, and Church School students are found on page 13.

The top three denominations in Table 1 are supposed to be "progressive" churches and all the rest are supposed to be "conservative" ones. It is rather difficult to define conservative and progressive, but the author has defined them using the following criteria: 1) The author's personal observation of their Biblical understanding and theology through conversations and writings, 2) their reaction toward social actions, 3) their ministers' seminary backgrounds, 4) attitudes toward Billy Graham-type evangelical campaigns, 5) relationship with certain bodies like Campus Crusade for Christ and NIPPON FUKUIN REMMEI (Japan Gospel League) as conservative, and on the other hand, NCC and the KYODAN (the United Church of Christ in Japan) as progressive. Likewise, among the Presbyterians, according to these criteria, the author divided them into two categories, one as progressive and the other as conservative. (A and B)

Table 1 shows the breakdown by denominations, and the Table 2 shows the total number of progressives and conservatives.

From these tables, we can learn many things: First, among Japanese-American Christians, there are more conserva-



TABLE 1

	Number of Churches	Number of Ministers	Membership	CS Students
EPISCOPAL	1	2	716	203
UNITED METHODIST	3	2	1488	656
PRESBYTERIAN A	1	2	608	75
<hr/>				
PRESBYTERIAN B	3	5	479	275
CONGREGATIONAL	2	4	600	300
BAPTIST	2	3	545	600
UNITED CHURCH OF CHRIST	1	1	201	80
CHRISTIAN	1	2	205	50
HOLINESS	4	8	1056	497
FREE METHODIST	4	8	611	823
INDEPENDENT	1	1	135	100

TABLE 2

PROGRESSIVES	5	9	2812	934
<hr/>				
CONSERVATIVES	18	32	3832	2725
<hr/>				
TOTAL	23	41	6644	3652

tives than progressives. With the membership, the rate is roughly 4:3, whereas with the ministers, the rate is 3:1. This means that there are three times as many conservative Christian leaders working among the Japanese-American society as there are progressive leaders. Thus, we can see that the general attitude of the Japanese-American Christians is quite conservative.

This also means that the Japanese-American church people are apt to place more emphasis upon personal salvation in a very simple way. They are often too simple to perform social reformation and cannot cope with new circumstances. They are apt to overlook the importance of social action. They may lack a long range or world-wide view. They may often be too enthusiastic about procelytism, tending to concentrate their minds on increasing membership. They are often so emotional that they cannot attract the more intellectual types of people. They tend to conserve their own fellowship, a practice which does not meet with the needs of many members of the younger generation. This is a very common trait of the Japanese-American community. Often, instead of going out for relief activities, they just sit and pray. Instead of marching for civil rights, they just read the Bible and solicit God's help. Above all, this general trend helps to preserve their self-satisfying

"Ghetto" which is separated from the total society of the United States.

There is also a trend toward maintaining the status quo. An average American businessman often refers to his "good old days", but many of the Japanese-Americans do not have their "good" old days. In the cantelope fields of Imperial valley, they had to work hard under the hot sun, or they labored in railroad construction in the freezing Wyoming mountains. In Hawaiian islands, some worked for 15 hours a day on sugarcane plantations. In mainland U.S.A., some were scorned, spat upon, and even stoned. During the war, they were put into relocation camps -- all people, men, women, young and old, just because they were Japanese. Among all the ethnic groups in the United States, only this minority group ever experienced the "Exile". This is why we find most older Isseis clinging to the present middle class situation which they have attained at last. Obviously this is one of the prevailing reasons why they have produced a conservative atmosphere in their Christian churches.

### 3. In a World of Need

Let us now turn our eyes to the physical situation of the world which is coming to a critical stage. To understand the predicament which the human being is now facing, and to make our issues clear, we cannot overlook the global

situation. Let the author here point out two main issues which drive us to global anxiety. One is the "Population Explosion" and the other is the "Shortage of Food and Resources". We are really in a world of need. Let us make brief surveys of these two problems.

a. Population Explosion: One formidable reality which we are now facing is what we call the "Population Explosion", which means sudden and vast acceleration of the world population. In earlier periods of our human history, population growth was rather slow. Ward and Dubos report:

World population edged up from the levels made possible by neolithic agriculture to perhaps 400 million by the fall of Rome. Over a thousand years later, about A.D. 1600 it reached the first billion. Thereafter the acceleration begins as a result of rising production in farms and factories as the Industrial Revolution gathered momentum and was followed by a steady fall in the death rate, particularly in infant mortality. The second billion arrives after only three hundred years, in 1900. The third took only fifty years. We are well on our way to the fourth in only thirty years -- by 1980.<sup>15</sup>

Another report says today our population grows by about 210,000 every day, and 750,000,000 each year,<sup>16</sup> which is, approximately a number equal to the population of both West and East Germany together. Today, at this accelerated speed, the world population will be doubled in 25 - 30 years.

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<sup>15</sup>Barbara Ward and Rene Dubos, Only One Earth (New York: Norton, 1972), p.7.

<sup>16</sup>Chikyu wa Man'in (The Earth is Full) Tokyo: Asahi Shimbunsha, 1974; p. 18

At the beginning of the 21st century, it is estimated that the world population will reach 7 billion! How can we feed ourselves? How can we provide for ourselves? How can this overloaded earth survive? These are serious questions thrown upon us. And we have only 20 years to go until the beginning of the 21st century.

It is also reported that the "developing" nations' population growth is so acute that by the year 2000, Asians will account for 60 percent of the whole population. And, 80 percent of the world population will be made up of AALA nations--Asians, Africans and Latin Americans. This fact may cause an ideological impact. Though most of the wealth is now possessed by North Americans and Europeans, and though this trend may continue for a while, such a change in the proportions of world population will urge us to change our points of view. Traditional prejudice should be overcome, the idea of equality and human rights should be re-established. The rough dividing line between developed and developing nations may be an annual national income of \$500 per capita.<sup>17</sup> The developing countries' population growth is almost twice that of wealthier countries, and it is as fast that of industrializing states in the nineteenth century.<sup>18</sup>

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<sup>17</sup>Ward and Dubos, p. 47.

<sup>18</sup>Ibid.

Urbanization is another remarkable factor of recent population trends. In the year 2000, urban population will exceed rural population.<sup>19</sup> Of course, this will produce many social issues like housing problems, poverty, crime, etc.

In the course of industrialization, ecology is another major issue. Air pollution is threatening the health of Los Angeles dwellers while water pollution in Japan makes many victims suffer from "MINAMATA" a disease which was named after a large industrial zone in the island of Kyushu. Is there any other period in our history where human dignity and equality has been so desired as today?

b. Shortage of Food and Resources: Our global grain reserves are decreasing. It is said if all food production should stop by some reason, all the humankind could survive only for a couple weeks. One calculation tells us that the average harvest per hectare (1,000 square meters) is about 1.8 tons, including all kinds of crops, such as rice, wheat and corn. The population which can be sustained by products from 1 hectare is estimated to be 4.9 persons. We now have 1,450,000,000 hectares of cultivated land on the surface of the earth, which is roughly equivalent to 5,598,456 square miles. These two factors lead us to an estimation of the capacity of the earth -- 7 billion people can be fed on the earth.<sup>20</sup>

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<sup>19</sup>Ward and Dubos, p. 9.

<sup>20</sup>Ibid, p. 157

As it is estimated population will reach 7 billion by the year 2000 A.D., so that by the beginning of the next century, our earth will be filled to its maximum. Even this calculation is rather optimistic, because it is based on a presupposition that every person on the earth eats only 2,500 calories a day, while the average American supposedly consumes over 3,000 calories a day.

As one of the solution, the so called "Green Revolution" took place in 1967.

Twenty years of research went into producing new, carefully selected hybrid strains of rice and wheat which could safely absorb up to 120 pounds of nitrogen per acre. Traditional strains could do so but the resulting heads of grain were simply too heavy for the thin stems and simply fell over or lodged if more than 40 pounds of fertilizler, combined with a quicker period for maturing--only 120 days compared with 150 to 180 with older species--makes the new hybrids two or three times more productive, provided they receive enough water, fertilizers, and pesticides.<sup>21</sup>

Between 1954 and 1964, for example, the production of Asian rice, the continent's staple food, grew on average by only 1.4 per cent a year. The new strains can give a growth rate 2.7 per cent, slightly ahead of population expansion.<sup>22</sup>

But we cannot stand on an optimistic prospect much longer. The Green Revolution does need special considerations to be carried on. Some difficulties have become obvious to us; we have to face social issues such as employment and distri-

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<sup>21</sup>Ward and Dubos, p. 157.

<sup>22</sup>Ibid.

bution of products. Vast efforts on research activities should be made on ecology -- soil, climate, plant varieties, and so on. And all these are very costly.

Last of all, it is no use pretending that the whole process of developing a productive and ecologically stable agriculture capable of feeding over 5.5 billion people in the developing lands by the year 2000 will be cheap. The kind of investment needed simply to provide seeds, fertilizers, and water supplies, for the Green Revolution will, according to FAO,<sup>23</sup> demand at the very minimum \$50 billion in cumulative investment by 1985.<sup>24</sup>

As to the natural resources, Professor Meadows of the MIT reports that there is enough oil to last for 20 years, natural gas for 22 years and coal for 111 years. Moreover, when we come close to the limit of the durable years of these natural resources, these costs will soar high and there will be stiff competition for them.<sup>25</sup>

c. Causes of the Predicaments: Let me point out a couple of factors which have yielded such predicaments. Tracing back their roots, we find most of the formidable situations have been brought forth from human desire, enterprise and also ignorance.

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<sup>23</sup>(FAO stands for the Food and Agriculture Organization)

<sup>24</sup>Ward and Dubos, p. 169

<sup>25</sup>Mirai Wa Aruka? (Do we have a future?) (Tokyo: Asahi Shimbun Sha, 1974), p. 24.



- 1) Most of the civilizations in the world have been flourishing in the temperate zone. We have adopted agricultural methods used in temperate zones into tropical zones. This is a mistake. The nature of the soil, its handling by fallow or crop rotation systems, -- these are quite different in tropical zones from those in the monsoon area. We have lacked adequate consideration toward these differing agricultural technologies for the tropical zone, in which most of the developing nations are located.
- 2) These developing countries have been under Western colonialism for as long as three hundred years. Colonial policy required agricultural products which met the desires of their dominating states. The colonies produced tea, coffee, cotton, vegetable oil, timber, sugar and spices instead of raising staple crops such as rice, wheat or corn which are necessary for the people in these colonies to live on.
- 3) Due to the legacies of colonialism, developed countries and developing countries are placed in quite different situations. Instead of the supreme order of human equality, there are numberless inequalities and profanations of human dignity all around the world. Even in the process of development in developing nations, we can see many problems such as farm tenants who become landless and workless, maldistribution of wealth, problems of ecology and so on.

Given such a world, what can each ethnic group do about these situations? Especially, how can we in America, one of the wealthiest nations in the world, be more responsible for the world in need?

## B. IMPORTANCE OF THE PROBLEM

### 1. Pluralism with Integrity

We are a nation of immigrants. Since the first Pilgrim Fathers landed in the new world in 1620, this nation has been absorbing vast numbers of immigrants from all the corners of the world. Even though the main stream of the immigration into this land has been from Europe and the core of them is Anglo-Saxon, yet this nation has been blessed by the cultural diversity of the people from many parts of the globe.

It seems to me that the significance of this nation lies most importantly in the pluralism of her ethnic groups. In 1975, the Southern California and Arizona Annual Conference (now the Pacific and Southwest Annual Conference) of the United Methodist Church of which the author is a member, significantly hoisted the slogan "Pluralism with Integrity". In this particular annual conference, it was mentioned that among some 500 churches, seven different languages are spoken: English, Spanish, German, Chinese, Japanese, Korean and Samoan-Tongan. In the District Superintendents' composite

report to the annual conference in 1972, we read:

It includes the largest Mexican City outside of Mexico (i.e., Los Angeles); the largest Japanese population outside of Japan; the largest American Indian City in the United States (Los Angeles) and 25% of the American Indian population of the entire nation within its Conference boundaries; the largest American Indian State in the nation (Arizona); the largest Filipino and Samoan populations in the U.S.A. (in Hawaii and California); and one of the largest black populations in North America!<sup>26</sup>

This pluralism might symbolize that of the whole nation.

This pluralistic culture has been enriched by diverse ethnic groups:

American society has undergone tremendous cultural and social transformation in the past decade. These changes have been brought about primarily by social movements representing ethnic groups. Unique to this period have been efforts of Hispanic, Asian, Black and Native Americans to effect meaningful changes in distribution of power, privilege, and opportunity.<sup>27</sup>

Pluralism is potentially the greatest asset and strength of both the United States and the United Methodist Church.<sup>28</sup>

Because the ethnic main stream of this nation has been Anglo-American for many years, the equation of Anglo-American culture with the American culture still persists. But the immigration trend has made this kind of concept impossible any longer. For instance, immigration from outside the country is increasing year by year:

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<sup>26</sup>Southern California-Arizona Annual Conference, Journal (Los Angeles: United Methodist Church, 1972), p. 184.

<sup>27</sup>Fletcher J. Bryant, "Foreword," in The Ethnic Minorities in the United Methodist Church (Nashville: Board of Discipleship, United Methodist Church, 1976)

<sup>28</sup>Ibid., p. 1.

People who are concerned about both immigration and population have lately become apprehensive about a calculation of the Commission on Population Growth and the American Future: Immigration to this country between 1960 and 1970 accounted for 16 percent of our annual population growth; it was responsible for 18 percent of our growth in 1971, and by 1972 it had jumped to 23 percent. In terms of the impact on total population in any single year, the effect seems slight: One immigrant arriving for every five hundred residents. But in terms of its impact on annual growth in numbers, it is considerable, amounting to nearly one out of every four persons added to the population each year. Any additional growth due to illegal immigration can only be guessed at. Net civilian immigration is not only alien immigration. The United States Census Bureau estimate of 400,000 immigrants a year includes not only alien immigrants but net arrivals of civilian citizens, Puerto Ricans, dependents and others. The actual number of alien immigrants admitted in 1971 was 370,478; and in 1972 was 384,685....Records of US emigration are not kept.<sup>29</sup>

Breakdown of the ethnic groups of the immigrants in the past 120 years shows an interesting change in their proportions. It shows remarkable increase of Asian immigrants and a decrease of European immigrants. From 1950 to 1970, the percentage of Asian immigrants to the total number of immigrants has sharply risen from 1.8 percent to 24.2 percent, while Europeans have dropped from 79.9 percent to 29.6 percent. The table shown below indicates the number and the percentage of immigrants from Europe,

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<sup>29</sup>Oliver Bill (ed.) America's Changing Population (New York: Wilson, 1974), p.56.

Asia, America, Australasia, Africa, etc.

NUMBERS OF IMMIGRANTS TO THE UNITED STATES<sup>30</sup>

	1850	1950	1970
TOTAL	369,980(100%)	249,180(100%)	373,326(100%)
EUROPE	308,323(83.3)	199,115(79.9)	110,653(29.6)
ASIA	7(0.002)	4,508( 1.8)	90,215(24.2)
AMERICA	15,768( 4.3)	44,191(17.7)	161,727(43.3)
AUSTRALASIA	0( 0 )	517( 0.2)	3,632( 0.9)
AFRICA	)( 0 )	849( 0.3)	7,099( 1.9)
ALL OTHERS	45,882(12.4)	7(0.003)	0( 0 )

As we can see in this table, more and more non-European immigrants are flowing into this nation. Also more and more professional immigrants are consequently coming in. These trends will cause a considerable cultural change of the American society.

In 1960, 8 percent of our immigrants were professionals; by 1970, 12 percent. But because of the new immigration law passed in 1965, which abolished preference for people of certain ethnic origins (northern European) and allowed people to enter from other ethnic backgrounds (southern European, African, Asian) who had not originally been represented in large numbers in our society, we now have a preponderance of professional immigrants from Asia and fewer from Europe. More

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<sup>30</sup>Based on: Historical Statistics of the United States, Colonial Times to 1970, Part 1. (Washington: US. Bureau of the Census), pp. 105 - 109.

than a quarter of all Asian immigrants and one third of all African immigrants are professional workers.<sup>31</sup>

Besides all these immigration trends, we cannot overlook the power of the almost twenty million blacks in this nation. The way they came to America was quite different from all the other ethnic groups. They were forced to come from Africa to the new world as slaves since 1619 until the end of the Civil War.<sup>32</sup>

The Black American experience has been one of enslavement, discrimination, and dehumanization; it has been a story of survival in a hostile environment, of struggle for liberation, of faith, and of hope.<sup>33</sup>

Thus, many different kinds of people have flowed into this nation with different motivations; as pioneers with religious conviction, immigrants to try their fortune, refugees and slaves. Yet cannot one see in this variegated flow the blessing of the almighty God? Is it not a providence to help this nation to achieve true greatness?

When the author was studying at Perkins School of Theology of the Southern Methodist University, in March, 1965, he was privileged to take part in a civil rights march which took place in downtown Dallas, Texas. This

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<sup>31</sup>Bill, pp. 58f.

<sup>32</sup>The Ethnic Minorities..., p. 58.

<sup>33</sup>Ibid., p.57.

was really a thrilling experience. The author was deeply impressed by the march of about 2000 people, blacks and whites, hand-in-hand. Even though there were a lot of barriers toward the civil right movement, this nation had potentiality to overcome them. It possesses a hopeful future -- this was the author's intuitive impression at the march, and still is.

The United States of America is the place where many ethnic groups come together bringing their own cultural heritages. This is the place where the East meets the West. And this is the place where people can expect a new scope of global civilization to be developed.

The twentieth century is the dawning of the new global civilization of mankind. As the author mentioned in early part of this chapter, Arnold Toynbee, a noted British historian once put it this way:

He writes that historians in 2063, one hundred years from now, will say that the great event of the 20th century was the impact of Western civilization upon all other living societies of that century. Historians a thousand years later, in 3063, will interpret the 20th century primarily as the beginning of a massive counter-offensive of the Eastern religious ideas against Christianity. By 4063, writes Toynbee, historians will be interpreting the 20th century as that hundred year period when mankind made his first steps toward a single global civilization. Toynbee adds that the center of that new civilization will be neither technics, economics, war, nor politics, but religion.<sup>34</sup>

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<sup>34</sup>Jones, p. 38.

In this century, here in this United States, what ought each ethnic group to contribute to the future of mankind? What is the role of a small ethnic group of Japanese-Americans? What ought their Christian church to do for society? -- These are the questions thrown upon us.

## 2. The Role of Japanese Ethnic Group

We have seen that the coming American society would be a more and more pluralistic one. In a pluralistic society every ethnic group exists with its own originality yet is a part of the total society. In this kind of society, each ethnic group is expected to contribute something original from its cultural heritage. Then what is it that the Japanese ethnic group can contribute to this society? What will be the significance of this minority group?

Some positive traits of Japanese ethnic group have often been told, e.g., their industry, honesty, intelligence, etc. They are hard working people who turned the Californian desert into fertile farmland. In railroad construction in the Mid-West, in sugarcane planting in Hawaii, their diligence and perseverance were deeply appreciated by all. Their high literacy and low crime rate are also remarkable. Scholastic achievements of some Japanese-Americans have also been admired by many.



The author does not hesitate in praising all these distinctive characteristics. But these merits are to be seen more or less in every ethnic group.

Of course the Japanese ethnic group can make some cultural contributions with their arts, paintings, architecture, or gardening. Beside all these, they must have something to contribute in forming a new American spirit.

Originally, Japanese are supposed to be not so religious. Masatoshi Doi says:

I propose to characterize the basic trait of the Japanese mentality as the absence of the sense of ultimacy. The original Japanese tribes were thoroughly optimistic. They were happy and contented with the present life. They had no ultimate viewpoint from which to judge the present. This is the reason why they had such a vague view of the future world.<sup>35</sup>

How can this good natured but thoroughly optimistic people play an important role in the pluralistic American society? How can this ethnic group spiritually render their service to the communities of the United States? This is a big question. Because of this question the author is trying to develop some discussions in this dissertation.

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<sup>35</sup>Masatoshi Doi, "The Nature of Encounter between Christianity and Other Religions as Witnesses on the Japanese Scene," in Gerald H. Anderson (ed.) The Theology of the Christian Mission (New York: McGraw-Hill, 1961)p.169.

The author believes that the best contribution of this Japanese ethnic group in the United States will be brought from their historical experience. As exodus, exile, and all their suffering experiences spiritually deepened the Israelite people, their peculiar historical experience will deepen the religious mentality of Japanese-Americans and their story will be a sign of a new age.

Even though they are small in number, the Japanese ethnic group can make some contribution just like a bit of salt season all the food. Therefore, the author would like to compare the Japanese ethnic minority with "the salt of the earth".<sup>36</sup> In order to activate this Japanese ethnic group in the United States, and to make them really "the salt of the earth", awakened Japanese-American Christians have great responsibility. The author will discuss this further in the conclusion of this project.

#### C. THE PURPOSE OF THIS PROJECT

In this project, in the following chapters, the author will first make some historical observations on the Japanese ethnic group in the United States. He will not only trace the path which this ethnic group has taken, but he will also discuss their problems in relationship with

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<sup>36</sup>Matthew 5:13 (RSV).

the socio-political situations of two countries, the United States and Japan. This is because the life of the Japanese ethnic group in the United States cannot be considered separately from international circumstances. For instance, the author sees the anti-Japanese movements were brought about at the same time when the fear of Japanese militaristic power grew.

The swift progress of Japan from feudalism to a world power--hadn't she, an Asian nation, humbled mighty Russia?--added basis to the fear. As early as 1905 the Hearst newspapers published a cartoon which showed a Japanese soldier casting a long shadow across the Pacific and over California.<sup>37</sup>

In discussing on the mentality, social issues, and also the significance of the Japanese ethnic group in the United States, it is necessary to look at them in wide scope and long perspective. Their problems such as social exclusiveness or conservativeness are also to be understood from their socio-political backgrounds.

In the history of this Japanese ethnic group, one can see many difficulties and problems, of course: prejudices, discrimination, wartime difficulties, etc. At the same time, the author sees some significance, too. Their suffering as an oppressed minority, the experience of relocation camps, their loyalty proved by young Niseis

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<sup>37</sup>Hosokawa, p. 107.

who shed blood in World War II--these all have some spiritual significance. The author will discuss all these in following chapters.

After all, the author holds an optimistic view of the future of this ethnic group, because of his conviction that there will be a multi-cultural American society in the coming century, and that the significant path of this ethnic group which also holds great possibility of being an active factor the society. As the author sees that the greatest contribution that this ethnic group can render is a spiritual one, the responsibility of Japanese-American Christians should be a very important factor as it was mentioned.

Along this line, the author will also develop the discussion on the avenues of ministry to this Japanese ethnic group in the United States, together with some practical proposals.

The author's hearty desire is that this ethnic group become a really active constituent in the coming American society with its unique contribution, the contribution not only from their labor, knowledge, or skills but also of a kind of spiritual angle. The author believes that it could be realized. That is why this dissertation is being written.

It is said that today the world is drastically

changing. And looking at the technological innovations, and socio-political changes, the author believes that today we are at the beginning of a new age. He sincerely hopes that this dissertation may help to encourage this ethnic group to take an active part of the coming multi-cultural American society.

#### D. WORKS ALREADY DONE BY OTHERS IN THIS FIELD

It is not the purpose of this project to compare and discuss various researches or theological studies on the Japanese ethnic group in the United States. Moreover, as a local church pastor, the author has not been in a position to be able to make a thorough survey on these kinds of studies. However, before proceeding to the next chapter, it seems to be appropriate to take a brief look at some works in this field which have come across to his attention during his study. Again, of course, this is not a guide to the works of this field.

In the Japanese Christian society in the United States, there have been many publications made in Japanese language, but they were mostly some kind of simple guide book for laymen. In the record book for the Eighty-fifth Anniversary of Protestant Work among Japanese in North America, which was published in 1962, there were listed 27 publications written by Japanese Christian leaders.

Among them, five were church histories and most of the others were sermons, essays and introductory type writings.

<sup>38</sup> One peculiar study was made comparing Hebrew psalms with traditional Japanese folk songs, but the author cannot affirm whether or not it is duly academic.

It seems to me that systematic study on the Japanese ethnic group probably started in 1960's, after ethnic movement became active in the United States. During 1970's, we see a remarkable emergence of many studies in this field. In 1972, the Asian Center for Theology and Strategies (ACTS) was organized in Oakland, California. It compiled many Asian studies into readers. In the preface of the reader "The Theologies of Asian Americans and Pacific Peoples" which was published in 1976, Roy I. Sano says that since they published the first reader "American Theology of Liberation" in 1973, which has gone out of print, ACTS has continued to receive theological statements from individuals and groups.

The manuscript files now contain an estimated 250 items. In addition, ten dissertations, scores of specialized books, tapes, pictures, etc, related to Pacific and Asian American ministries have been collected.<sup>39</sup>

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<sup>38</sup>The Eighty-Fifth Anniversary of Protestant Work among Japanese in North America (Los Angeles: Japanese Christian Church Federation of Southern California, 1962), pp. 80 f.

Let us look at the themes of four dissertations and papers of study on the Japanese ethnic group which are contained in this reader together with many other statements and manuscripts on Asian and Pacific Islanders. They are: Roy I. Sano, Cultural Genocide and Cultural Liberation through American Protestantism: David Y. Hirano, Religious Counseling: Marion Wake, Counseling the Japanese Family in the United States, Paul M. Nagano; the Japanese Americans' Search for Identity, Ethnic Pluralism and a Christian Basis of Permanent Identity.

The author would like to classify these studies into two categories. The first one is the "Liberation Theology" type studies. Let us take Paul M. Nagano's "The Japanese Americans' Search for Identity, Ethnic Pluralism and a Christian Basis of Permanent Identity" as an example. He says:

Japanese American theology affirms that God has observed what has been done to them through prejudice and discrimination by the dominant group; that God has promised to bring them out of their affliction--the affliction of inhuman treatment. It means for them that God was with them during the exodus in the wilderness, the captivity, and is responsible for the "milk and honey" they are experiencing now.<sup>40</sup>

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<sup>39</sup>Roy I. Sano (ed.) The Theologies of Asian Americans and Pacific Peoples (Berkeley: Asian Center for Theology and Strategies, 1976), Preface.

<sup>40</sup>Paul M. Nagano, "The Japanese Americans' Search for Identity, Ethnic Pluralism and Christian Basis of Permanent Identity", p. 235.

He mentions that oppression theology calls for the Japanese-American to become involved in struggle against an oppressor. And also mentions indigenous theology which means the dignity of all human creatures made in the likeness of God.

The second category could be called the "Clinical Studies", such as psychological studies, case studies or studies of counseling, etc. "Issei Oral History Project" was carried out by some members of the United Presbyterian Church and a part of their achievements was published in 1977. The case studies are made by tape-recording and they tell us fascinating stories of early Issei Christians.<sup>41</sup>

The author's intention of writing this dissertation is not only to develop a kind of liberation theology nor a clinical study, but to search for some theological significance of the Japanese ethnic group in the United States and to grope for a practical methodology for their ministry.

#### E. SUMMARY

For many years in Japan they used to say "Imin (emigrant) is Kimin (forsaken people)". They were forsaken by their motherland Japan and they were also discriminated

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<sup>41</sup>"Issei Christians" (Issei Oral History Project, Inc., Sierra Mission Area, Synod of the Pacific, United Presbyterian Church, 1977)



against in their new land. To the depressed Japanese immigrants, Japanese authorities stationed in the United States were not always sympathetic. Sometimes they were even harsh to the immigrants and treated them as vulgar uneducated people.<sup>42</sup>

Japanese Christian churches, too, have seen only a peripheral concern of Christians both in the United States and Japan. But finally this ethnic minority and their Christian churches have begun to attract some attention, mainly because of the change of social situations and the emergence of ethnic concerns in the United States.

A problem of this Japanese ethnic society, as the author sees it, is its exclusiveness. They form a kind of isolated society, closed away from the outer world. As one pointed out, they are left behind in the progress of both nations, the United States and Japan.<sup>43</sup> This is partially because of their suffering experience and also because of the difference of their traditional customs from that of the dominant culture. This Japanese ethnic society preserves the traditional customs as well as the old mentality of Japan such as "on" or "giri", kinds of obligation

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<sup>42</sup>cf. Hosokawa, Nisei, pp. 116 ff.; Hawaii Nippon-jin Imin Shi (A History of Japanese Immigrants in Hawaii) (Honolulu: United Japanese Society of Hawaii, 1964), pp.126ff.

<sup>43</sup>Ibid, p. 187. This has been quoted in p.9-10.

feelings. This mentality is supposed to be one of the big actors which have bound the Japanese ethnic society together.

This Japanese society has yielded a conservative type of Christian church. Taking "Methodists" as an example, in the whole United States, the ratio between the United Methodists and the Free Methodists is 156:1. But in Japanese American society, it is 6:1.<sup>44</sup>

In Southern California, as we have seen in this chapter, the ratio of membership between progressive churches and conservative churches is reversed and is 1:3, and as to the number of their ministers the ratio is 1:3.6.<sup>45</sup>

Conservatives often emphasize spiritual experience and personal salvation. This trend is apt to yield a closed attitude toward social concerns and responsible action of the ethnic group toward the world.

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<sup>44</sup> According to Yearbook of American and Canadian Churches (Nashville: Abingdon Press, 1975), pp. 223 ff., total number of the United Methodist Church in the United States is 10,192,265 while the number of the Free Methodists is 65,179. Also according to Statistical Information for Japanese Christian Churches in North America, (prepared by Japanese Christian Mission in North America Centennial Celebration Committee, 1977), there are 25 Japanese United Methodist churches with 6,894 membership and 9 Free Methodist churches with 1,163 membership.

<sup>45</sup> cf. Table 1 and Table 2, on page 14.

On the other hand, the change in the contemporary world has been drastic, drastic not only in the field of technology but also in the socio-political areas. New international relationships, emergence of ethnic minority concerns, movements toward a new multi-cultural civilization--all these urge this minority group to step forward to take action to help build up a new society.

The whole world is now in a crisis situation as far as some physical conditions are concerned. Explosion of population, shortage of food and natural resources, they all are causing humankind to face up to a predicament. Now all the people in the world ought to make a decision to follow the divine imperative in preserving God's creation and in making up a new world order. The Japanese ethnic group also, as well as all the other ethnic groups, must participate in building up a new world.

There are many symptoms which should urge this ethnic group to awaken to their grave responsibility. American society is not a "melting pot" orientation any longer, but seems to be aiming at a "salad bowl" concept, in which each ingredient preserves its identity yet all of them make a harmonious good taste and flavor.

Asian immigration flow into the United States is increasing since 1960's. Black Americans' civil right movements stimulated the emergence of a "liberation theo-

logy".

Observing all these situations cautiously, the author will develop his discussion on the history of the Japanese ethnic group in the United States, its problems, significance, and the avenues of ministry to them in the following chapters.

## CHAPTER II

A HISTORICAL SURVEY OF THE  
JAPANESE ETHNIC GROUP IN THE UNITED STATES

In this chapter the author will make a historical survey on the Japanese-American in relation to two histories, from both sides of the Pacific Ocean, namely the Japanese and the American. This is because the history of the Japanese-American is so closely knit together with those two histories. It is also impossible to separate the Japanese-American history itself from those two backgrounds.

The vicissitudes of Japanese-American Christians in the United States should also be observed in relationship with those historical backgrounds. In this manner, the author will try to clarify the significance of certain problems of the Japanese ethnic group and its Christian churches in the United States.

The author sees the history of the Japanese-American divided into seven stages. They are: (A) Pre-History of Japan-America relationship, (B) Beginning of Japanese immigration to the United States and Hawaii, (C) the first stage of the history of Japanese immigration to the United States, (D) the period of Anti-Japanese movement, (E) the war time, (F) after-the-war situation,

and (G) the new era of the U.S. - Japan relationship. Along this line, let us make a historical observation of the Japanese-American in the United States in the following pages.

#### A. PRE-HISTORY OF JAPAN-AMERICA RELATIONSHIP

Historically, the first Japanese persons who landed in the new world are believed to be a group of samurai who arrived at what is now Acapulco, Mexico, in August 1610, ten years prior to the Mayflower's arrival at Plymouth, Massachusetts. They were on a religious mission to the Vatican, accredited by a Daimyo (feudal lord) of the present Sendai area. Three years later, a large party was dispatched to the new world. After arriving at Acapulco, some of them travelled across the continent and then sailed on to Europe, while some of these Japanese samurai, who were so-called KIRISHITAN (Roman Catholics), remained in Mexico even when their ship sailed back to Japan. They are presumed to have been the first Japanese immigrants on the North American continent.<sup>1</sup>

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<sup>1</sup>Roman Catholicism had been brought into Japan as early as 1549 by a Jesuit missionary Francis Xavier.

Even though there was an increasingly strong interest in and desire for foreign trade, the Tokugawa Shogunate which ruled over Japan in those days adopted the policy of national isolation and closed the door to all foreign countries. Accordingly, all foreign missionaries were expelled and Christianity was strictly forbidden. Thereafter, during the 250 years of isolation which followed, an anti-Western and anti-Christian climate developed in the depth of Japanese mentality. Same time, Japanese nationals were completely prohibited from going abroad.

There were a few people however, who drifted to the new world because of shipwreck. In 1841, Manjiro Nakahama and his fellow fishermen suffered a storm at sea. After drifting on the ocean for fourteen days, they were rescued by an American whaler. They were first taken to Hawaii. Then Manjiro alone was taken to mainland America. He was educated in New England. Later as one of the "forty-niners" he came to California and made a fortune at gold mining. Thus he was the first ISSEI (the first generation Japanese American). When the first Japanese mission was dispatched to the United States in 1860, he was very helpful serving them as an interpreter.<sup>2</sup>

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<sup>2</sup>Bill Hosokawa, Nisei: The Quiet Americans (New York: Morrow, 1969), pp. 20 ff.; James H. Okahara, A Histo-

Another man, Hikozaemon who was better known as Joseph Heco, also shipwrecked, was rescued and taken to San Francisco in 1850. Later, he went to Baltimore, studied there at a Catholic school and became a naturalized citizen. He is supposed to have been the first Japanese who became an American citizen.<sup>3</sup>

In 1853, the Japanese "peaceful sleep" of over two hundred years was suddenly broken by an intruder, namely Commodore Perry with his four "KUROFUNE" (black ships) -- American battleships. He sailed back to Japan again the following year (1854), with ten ships. The treaty of Kanagawa was signed on March 31, that year, when Japan was substantially forced to open her door again toward the outer world. Thus the formal U.S.- Japan relationship was initiated. "It was something of shot gun wedding performed under the muzzles of Commodore Perry's guns".<sup>4</sup>

Six years after this treaty was signed, about one hundred Japanese samurai sailed for America as the first formal mission to the United States from the Shogun (the

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ry of Japanese in Hawaii (Honolulu: United Japanese Society of Hawaii, 1971), pp. 19 ff.

<sup>3</sup>Hosokawa, p. 29.

<sup>4</sup>Ibid., p. 13.



tycoon who ruled over Japan until the time of the Meiji restoration). Their boat "Kanrin Maru" was a sailing vessel with a small steam engine, purchased from the Dutch and outfitted as a warship. Accompanied by the U.S. warship, Pawhattan, the Kanrin Maru sailed for the United States from the port of Shinagawa, (presently a part of Tokyo) on February 9, 1860. Pawhattan stopped in Honolulu, but the Kanrin Maru sailed directly to mainland U.S. She entered the Golden Gate and tied up in San Francisco on March 17, 1860 as the first of thousands of vessels bearing the Japanese flag that were to bring passengers and cargo into this great port.<sup>5</sup>

The traffic between the two nations across the Pacific Ocean started in this way. The first mission from Japan brought back the newest knowledge from the United States which was helpful in bringing about the Meiji Restoration and the modernization of Japan. In the next year, 1861, the civil war broke out in America. This lasted until 1865. In 1863, Abraham Lincoln declared the emancipation of slaves.

Even after the sailing of the Kanrin Maru, the Japanese government was reluctant to open the gate to Japanese citizens who wished to go abroad. There were

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<sup>5</sup>Ibid., p. 25

some adventurous young samurais, however, who stowed away aboard American vessels. Among them the most notable stowaway was Niijima, Jo who was known as Joseph Hardy Neesima. He reached the United States in 1864. He graduated from an American college and was ordained as a Christian minister after studying at Andover Theological Seminary. With financial support from American friends, Niijima returned to Japan and formed the school that was to become Doshisha University in Kyoto.<sup>6</sup> Thus Niijima became the first Japanese Christian and minister converted in the United States.

These are some notable events of Pre-Historic age of Japan-America relationship. They do not have any direct influence on the issues of Japanese immigrants in America, yet we must not overlook their historical meaning in the Japan-America relationship and also we have to note their Christian contribution in forming modern Japan.

In view of the result so far achieved by the isolation policy, Japan was saved from Western colonialism. It might have been lucky that Japan had its initial diplomatic relationship with the United States rather than other western nations, because the United States had an anti-colonialistic intention well represented by "Monroeism".

## B. BEGINNING OF JAPANESE IMMIGRATION TO THE UNITED STATES AND HAWAII

The history of systematic Japanese immigration started simultaneously with the process of the modernization of Japan. The year 1868 is remembered as the year when the Meiji Restoration took place in Japan. As we have seen, the visit of Commodore Perry caused the Shogun to open the gate to the world again. There were some Daimyo who insisted on maintaining an exclusion policy under the slogan of Sonno-Joi, meaning that the western barbarians should be expelled and the sovereign revered. Under the new circumstances, however, the Shogun was compelled to temporize, as his government was weakened by class conflict, economic bankruptcy and social stagnation. After some conflict with foreign vessels, the Shogunate got out of control of the situation and finally the Shogun was forced to restore the government to the emperor. Thus on December 15, 1867, the Tokugawa Shogunate was dissolved and the Meiji Restoration took place. With this important event, Japan started on her way to modernization and industrialization.

Very significantly, the first Japanese mass emigrants sailed for Hawaii in the year when the Meiji government started.

Eugene Van Reed, as consul general for Hawaii had

been in Japan trying to recruit laborers for Hawaii's sugar plantations. Though he had many difficulties because both governments, that of the Shogunate and the new Meiji, did not totally trust him, he succeeded in recruiting 153 laborers. These he boarded on the 800 ton British vessel Scioto which he had chartered. Before dawn on May 17, 1868, the Scioto finally set sail out of Yokohama harbor. Among these 153 Japanese workers were 146 men, 5 women, and 2 teenagers.

This was a historic moment, filled with forebodings, of the first mass emigration of Japanese overseas, known as Gannen-mono, bound for plantation labor in Hawaii.<sup>6</sup>

Gannen-mono literally stands for the "people of the first year", meaning the first year of the Meiji era.

The following year, 1869, the Central Pacific Railroad was completed in the United States. This was an epoch making event because it provided immeasurable convenience to the American nation. On the other hand, however, this was also an immediate cause of anti-Chinese and also anti-Japanese sentiment because it yielded an unbalance in the labor market. The completion of the railroad resulted in over 10,000 of jobless Chinese workers.

If a date has to be set for the start of serious hos-

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<sup>6</sup>Okahara, p. 40.

tility against the Chinese, it would be 1869 when the Central Pacific railroad was completed, throwing more than 10,000 men out of work.<sup>7</sup>

Ironically, in the very year this difficult situation developed for the Chinese laborers, a ship called "China" came into San Francisco which brought in the first Japanese immigrants to the mainland U.S.A.

Stained from her long voyage across the Pacific, the sidewheeler S.S. China of the Pacific Mail Co. steamed through the Golden Gate into San Francisco Bay on May 27, 1869. On her decks stood a handful of Japanese, weary from the ordeal of the crossing, fearful of the unknown that lay ahead, yet looking forward with hope and excitement to new experiences. This was probably the first immigrant party from Japan to arrive in the United States, the vanguard of thousands who would follow in the next half century.<sup>8</sup>

Different from most of the Japanese immigrants who followed them, this group was in effect made up of political refugees from the turmoil of the Meiji Restoration. They were from the vicinity of Aizu-Wakamatsu, now a modern city some 200 miles northeast of Tokyo. At the time the old feudal system was destroyed, the former Daimyo Matsudaira, Katamori had as an advisor a Dutchman (some say German) John Henry Schnell. He suggested that those who had lost their way of living due to the changed political circumstances might seek refuge in the vast and under-populated

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<sup>7</sup>Hosokawa, p. 79.

<sup>8</sup>Ibid., p. 31.

United States as many European political leaders had done.

This group was made up of farmers, merchants and some samurais. There were four women including Ito, Okei, a teen-age nursemaid of the Schnell family.

They settled in 6,000 acres of land near Gold Hill, California, forming the "Wkamatsu Farm Colony". Despite initial success, it failed to prosper. This colony lasted for only two years. Schnell left the colony with his Japanese wife and two daughters promising to return with money, but he never came back. Some of the Japanese are believed to have returned to their home land while others drifted away and left no trace of their passage.<sup>9</sup> Only the grave of Okei, who died of fever in 1871 at the age of 19 still remains atop Gold Hill. According to a testimony given by an old Gold Hill dweller, Okei was a bright, perceptive girl.

Until the end of the 1880's, we do not see a remarkable increase of Japanese population in the United States. Statistics say that in 1890 there were only 2,039 Japanese out of total population of the United States 62,947,714. The percentage of the Japanese at that time was only 0.003.<sup>10</sup>

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<sup>9</sup>Ibid., p. 32.

<sup>10</sup>Ibid., p. 42.

As to Hawaii, after the first immigrants "Gannen-mono" of 1868, other official immigration was not made until 1885.

In spite of the small number of Japanese immigrants in the United States, it is noticeable that Christian missionary effort toward them was made as early as 1874. In that year, an English Bible class for Japanese students was opened in the basement of a Congregational church in China town, San Francisco.

In 1876, this Bible class brought forth first fruits. Two Japanese students, Kan'ichi Miyama and Kumataro Nakano received Baptism by the Reverend Gibson. The following year, 1877, the "Fukuin Kai" (Gospel Society) was formed in San Francisco by eight Japanese Christian students. This is supposed to be the first Japanese Christian organization in the United States.

#### C. THE FIRST STAGE OF THE HISTORY OF JAPANESE IMMIGRATION TO THE UNITED STATES

Let us set the first stage of the systematic Japanese immigration as the period of the two decades from 1885 to 1904. During this period, systematic Japanese immigration to the United States went side by side with the modernization of Japan.

In 1885, the so-called "Knyaku Imin" -- government contracted immigration -- started to flow into Hawaii.

After the Civil War, in the United States, there was an increasing demand for sugar which caused Hawaii sugar plantations to require more laborers. To meet the request of Hawaii Consul R. W. Irwin for Japanese workers, the new Meiji government in Japan finally agreed to send emigrants to Hawaii officially. The first batch of immigrants, 945 people on board the City of Tokyo arrived in Honolulu on February 8, 1885. The break down of the group was 676 men, 159 women and 110 children.<sup>11</sup> During the period from 1885 through 1904, 29,069 Japanese immigrants entered Hawaii under government contract.<sup>12</sup>

Also in this period, in 1896, the discovery of gold in Alaska brought prosperity to the Seattle area. This caused the concentration of population in the west coast. Even though the total number of Japanese immigrants in the mainland United States increased, there were less than 2,000 at that time.

The number of Japanese immigrants topped a thousand for the first time 1891 when it reached 1,136. It

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<sup>11</sup>Hawaii Nihonjin Imin-Shi (A History of Japanese Immigrants in Hawaii), (Honolulu: United Japanese Society of Hawaii, 1964), p. 98.

This number is recorded a little differently by sources, e.g., 944 (Okahara) pp. 94 and 110, 948 (Aloha Annual) (Honolulu: Hawaii Hochi, 1977), p. 51), etc.

<sup>12</sup>Okahara, p. 110



did not reach the two thousand mark until 1898, when 2,230 entered the United States.<sup>13</sup>

The number of Japanese was yet too small to produce any social problem.

In 1898 the United States gained Puerto Rico, Guam island and the Phillipine Islands as the result of the Spanish-American War. Also in this year Hawaii was annexed to the United States. The restriction of immigration was enacted in that year.

During this period, Japan made great strides toward modernization. In 1889, the Constitution was proclaimed. The following year, 1890, what is known as the "Imperial Rescript on Education" was sent forth by the Emperor Meiji. These were obviously made with the intention of promoting the emperor system which was a strong prop of Japanese imperialism.

Victories in two big wars, the Sino-Japanese War in 1894 and the Russo-Japanese War in 1904, promoted the trend to chauvinism and militarism in Japan.

These series of events characterized new Japan in the course of its modernization and westernization. This trend, the author is convinced, was an indirect cause of the anti-Japanese mentality which developed in the United States

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<sup>13</sup>Hosokawa, p. 38

in the following years. Inflation of power and interest of the two nations on both sides of the Pacific, eventually caused some difficulties in the U.S. - Japan relationship.

In this period, some Japanese Christian churches began to appear both in mainland United States and in Hawaii. The first Japanese Christian body "Fukuin Kai" (Gospel Society) was formed in San Francisco in 1877 as we have noted earlier in this chapter. In 1885, the first Japanese Presbyterian church was formed in San Francisco. In 1886, the first Japanese Methodist church, now known as the Pine United Methodist Church, was formed also in San Francisco. In 1887, one of the Gospel Society members, the Reverend Kan'ichi Miyama sailed to Hawaii. After some evangelistic efforts, in 1888, he formed the first Japanese church in Hawaii, now known as the Harris United Methodist Church. In 1889, as the result of a great revival movement among Japanese in San Francisco, about 400 Japanese immigrants converted to Christianity. Besides these Presbyterians and Methodists, Episcopalian (1895), Congregational (1899), Brethren (1899), and Baptist (1895) had also set their foundation in Japanese Christian ministry in this period.

#### D. THE PERIOD OF ANTI-JAPANESE MOVEMENTS

The fourth period of the Japanese-American history is the period of Anti-Japanese movements in the United States which ranges for 36 years from 1905, immediately after the Russo-Japanese War until 1940, the year before the Pacific War. This is rather a long period but as a whole this period could be characterized by consistent anti-Japanese movements in the United States.

After a series of victories in wars against two big nations, namely the Sino-Japanese War and the Russo-Japanese War, Japan set its way to chauvinism and militarism. The militarism might be necessary, in a sense, to protect itself against western colonialism. Also in the course of modernization and industrialization, Japan needed to secure natural resources such as coal, iron, oil and so on, as Japan is very poor in those materials.

When Japan took its way to militarism, however, this Japanese policy stimulated the other western countries, especially the United States which are located on the other side of the Pacific Ocean. The more increase of the military power of Japan, the more anti-Japanese feeling arose in the United States.

Let us look over some significant events which took place in Japan and east Asia in this period. In 1906, the South Manchuria Railway Company was formed under the auspices of the Japanese government. This railway company

embraced such vast power and interest that it was often called a "kingdom". This railway company represented Japanese rights and interests in northern China, the area which was once called "Manchuria".

In 1910, Korea was annexed by Japan. Taiwan, on the other hand, had been already occupied by Japan since 1895, as the result of the Sino-Japanese War,

The World War I broke out in 1914, in which Japan stood with allied Powers. After World War I, Japan got the South Sea Islands as its mandatory territory. In 1921, the Washington treaty was signed in which naval force of the United States, Britain and Japan was set in the rate of 5:5:3.

In 1931, the Manchurian Incident broke out and in 1932, the Empire of Manchukuo became independent under the auspices of the Japanese government. In 1933, Japan seceded from the league of Nations and in the same year, the Nazis took the government in Germany. In 1937, Japan-China armed conflict broke out at the Marco Polo bridge in China. The same year, the Japanese-German-Italo Anti-Communism Treaty was signed. In 1939, the World War II broke out in Europe.

During the same period, what had happened in the United States? Let us take a brief look focussing especially on Japanese-Americans in the United States.

In 1905, an obvious anti-Japanese had line appeared in a newspaper in California.

Then the first big guns in what Carey McWilliams calls "The California-Japanese War" were fired in a series of inflammatory articles in the San Francisco Chronicle, at that time perhaps the most influential West Coast newspaper. On February 23, 1905, the Chronicle carried a front page headline: "THE JAPANESE INVATION, THE PROBLEM OF THE HOUR." On subsequent days the Chronicle published stories under headlines such as these: "JAPANESE A MENACE TO AMERICAN WOMEN, BROWN MEN AN EVIL IN THE PUBLIC SCHOOLS, BROWN ARTISANS STEAL BRAINS OF WHITES, CRIME AND POVERTY GO HAND IN HAND WITH ASIATIC LABOR."<sup>14</sup>

In this year, the Asiatic Exclusion League was formed in San Francisco and within a year it boasted a membership of more than 75,000.<sup>15</sup>

In 1906, the year Japan established the South Manchurian Railway, the School Segregation Order was issued by the Board of Education of San Francisco aiming to separate Chinese, Japanese and Korean students from the rest. "Yellow Peril" was mentioned by some people in California also in this period.

In 1908, the Gentlemen's Agreement was signed between Japanese and American governments, in which Japan spontaneously limited the number of laborers' immigration to the United States. This Gentlemen's Agreement was in force until 1924.

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<sup>14</sup>Ibid., pp. 82f.

<sup>15</sup>Ibid., p. 83

Between 1909 and 1924, the period in which the Gentlemen's Agreement was in effect, some 118,000 Japanese entered the United States as immigrants -- an average of 7,375 a year. In the same period nearly 40,000 Japanese -- one in three of those who had entered -- left the United States.<sup>16</sup>

The infamous picture-bride system started around 1910. To solve the unbalance of male-female ratio among Japanese immigrants, some marital matches were arranged by friends and relatives in Japan by exchanging pictures. Thus without spending money for going back and forth to Japan, many Japanese immigrants called their brides to the United States. This was called immoral and gave the segregationists a good excuse for anti-Japanese movements. This system lasted until 1919.

In 1913, in California, an anti-alien land measure passed the state senate 35 to 2, the assembly 72 to 3. This actually prohibited Japanese immigrants from possessing any piece of land in California, even though many parts of California had been cultivated into fertile farm land by industrious Japanese. In 1921, a rare (for that time) objective survey was made and reported by Colonel John P. Irish, president of the California Delta Association, to Governor William B Stevens.

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<sup>16</sup>Ibid., p. 97

"...They (the Californians) had seen the Japanese convert the barren land like that at Florin and Livingstone into productive and profitable fields, orchards and vineyards, by the persistence and intelligence of their industry. They had seen the hardpan and goose lands in Sacramento Valley, gray and black with our two destructive alkalis, cursed with barrenness like the fig tree of Bethany, and not worth paying taxes on, until Ikuta, the Japanese, decided that those lands would raise rice. After years of persistent toil, enduring heartbreaking losses and disappointments, he conquered that rebellious soil and raised the first commercial crop of rice in California. Due to the work of this great Japanese pioneer, this State now has a rice crop worth 60 million dollars (in 1921), and the land that he found worthless now sells for \$200 per acre.

"...(these Californians) had seen the repulsive 'hog wallow' in the thermal belt of the west slope of the Sierra, avoided by white men, so unproductive and forbiddin that they defaced the scenery, reclaimed by the genius and toil of the Japanese Sakamoto, and now transformed into beautiful vineyards and citrus orchard from Seville to Lemon Cove. They had seen that 70 per cent of the total 74,000 acres owned by Japanese were these lands that disfigured the State until they had been reclaimed by Japanese genius and industry...."<sup>17</sup>

In 1922, a Supreme Court decision made the assumption that Japanese were ineligible for citizenship.<sup>18</sup> While the Cable Act, passed in the same year 1922, provided that "any woman citizen who marries an alien ineligible to citizenship shall cease to be a citizen of the United States."<sup>19</sup>

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<sup>17</sup>Ibid, pp. 61f.

<sup>18</sup>Ibid, p. 90

<sup>19</sup>Ibid., p. 199

In early 1920's, active Nisei groups were formed in San Francisco, Fresno, Seattle and other places against the anti-Japanese movements and for the betterment of Japanese situation. In 1930, in Seattle, the first National Convention of Japanese-American Citizens League was held. This became the foundation of all the Nisei movements which have come out since that time.

In spite of the difficult situation of the Japanese, or more correctly, because of all the difficulties, many Japanese Christian churches were formed in this period. Since the coming of Buddhist priests to the United States from Japan was as late as in 1899, prior to that time the only religious institution for Japanese immigrants were those Christian churches.<sup>20</sup>

Christian churches played a big role in the westernization of Japanese immigrants. To be accustomed with the church life which seemed to be a big part of Caucasian-American way of living was a big concern of many Japanese immigrants who wanted to learn the way of Americans.

Their (Japanese immigrants') adoption of the Christian faith was strongly reinforced by practical considerations because Christian churches had much to offer the new immigrants in the way of employment and

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<sup>20</sup>Two Buddhist priests of Nishi Hongwanji sect arrived in San Francisco from Japan on September 2, 1899. This is regarded as the founding date for the Buddhist



Americanization. Many found employment through their church, particularly as house boys. In fact, this was so common that at one time the Japanese house boy was referred to as a "mission boy."<sup>21</sup>

For those who wanted to go back to Japan after making some money, Christian churches were also important. Professor Frank Miyamoto, after making a survey in Seattle in 1936, says:

The principal interest of the Japanese immigrants was, of course, to make a quick 'clean up' in America and then return to Japan. In accomplishing this purpose the Christian churches served extremely important functions.<sup>22</sup>

Christian churches helped the young people to get jobs, helped them to learn American ways of behavior, speaking and understanding. Consequently Christian churches were often centers of young immigrants.

A survey which was made in 1962, the year Japanese Christians celebrated the eighty-fifth anniversary of the Protestant work among Japanese in North America, indicates that there were 99 Japanese churches in North America, excepting Hawaii. Out of these 99, 65 of them were founded in this period of anti-Japanese movement, which

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churches of America (cf. Ibid., p. 130)

<sup>21</sup>Harry H.L. Kitano, Japanese Americans (Englewood Cliffs: Prentice Hall, 1969), p. 59

<sup>22</sup>Hosokawa, Ibid., p. 129.

ranges 36 years from 1905 to 1940.

The denominational break down of these 65 churches is: Methodist 17, Presbyterian 12, Free Methodist 6, Congregational 5, Christians 5, Baptists 4, Holiness (Oriental Mission Society) 4, Union churches 2, Salvation Army 2, Friends of Jesus 2, and Independent 1.<sup>23</sup>

In this period, approximately two Japanese churches were born in each year on the west coast of the United States. Of course we can never overlook the mission zeal of earnest Christian people to Japanese immigrants, but on the other hand, from a social aspect, it might be also true that some Japanese people felt the affiliation with Christian churches was an act of self-preservation.

#### E. THE WAR TIME

The War Time, which means the years of the Pacific War from 1941 through 1945, is the period when the relationship between the United States and Japan came to the worst state. Let us flash back all the situation which drove the Pacific area into a Pandemonium.

The war against China had started already in 1937.

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<sup>23</sup>The Eighty-Fifth Anniversary of Protestant Work among Japanese in North America (Los Angeles: Japanese Christian Church Federation of Southern California, 1962), pp. 82ff.

This war stretched on and on, and the Japanese eventually found no escape from it. The war in Europe broke out in 1939.

The outbreak of the war in Europe in 1939 and the ultimate involvement of the Soviet Union in this war freed Japan from pressures from the European powers but increased American opposition to Japan's conduct in China. All along the United States had adopted the moralistic attitude of not recognizing the fruits of Japanese aggression but had been unwilling to take any but verbal measures.<sup>24</sup>

While Hitle was establishing his hegemony over Europe, the Japanese were aiming to establish their hegemony over East Asia, for which they used the flowery expression "DAI TO-A KYOEI KEN" (Greater East Asia Co-Prosperity Sphere).

In 1940, after the fall of France, Japan seized North Vietnam, taking one step toward gaining the natural resources of South Eastern Asia. To this the United States reacted with economic sanctions. When Japan occupied South Vietnam the next summer, the United States took the further step of banning oil shipment. Japan was driven into a corner.

Faced with the prospect of a dwindling oil supply with which to prosecute its war in China and meet possible attack by the United States, the Japanese were forced to make a quick choice between three courses: backing down in China, negotiating a compromise settlement with the United States, or waging a war to seize the oil of Indonesia, then called the Dutch East Indies. The

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<sup>24</sup> Edwin O. Reischawer, The Japanese (Cambridge: Belknap Press of Harvard University Press, 1977), p. 101.

government was unwilling to do the first and unable to achieve the second and therefore settled on the third choice, striking brilliantly at Pearl Harbor on December 7, 1941, in order to neutralize the American navy while Japan pushed south.<sup>25</sup>

Thus the war in the Pacific area broke out by a sudden attack of Japanese air raiders on Pearl Harbor on December 7, 1941 (in Japan time, December 8). After the Pearl Harbor attack, in the following year, 1942, Japan took Manila, Phillipines, in January. In February, Singapore fell. In March, Japan occupied Java (Indonesia). Also in this month the Japanese army took Rangoon, Burma and landed in New Guinea and the Andaman islands.

In June, however, the Japanese navy lost at the Battle of Midway and thereafter the odds were reversed. In February 1943, Japan lost Guadalcanal Island. In May, the Japanese garrison in the Aleutian Islands was totally destroyed after a half month of fierce battle. Italy, one of the axis powers, surrendered in September of this year.

In 1944, in January, the Americans landed on Luzon. Phillipines, again. In June, Saipan island fell. In August, Guam fell. In 1945, B-29's air raids toward major Japanese cities became severe. Finally the first atomic bombs were dropped on Hiroshima on August 6, and then on Nagasaki on August 9, which killed over 300,000 people.

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<sup>25</sup>Ibid., pp. 101 f.

On August 14, 1945, Japan accepted the Potsdam Declaration and the war ended (in Japan time, August 15).

Meanwhile, in the United States, the war time was a period of trial for most of the Japanese-Americans. As to the significance of the sufferings of Japanese-Americans in the war time, the author will deal with this in another chapter. The author will, therefore, just make a brief overview of what happened with the Japanese-Americans in this period.

Different from other races who have their roots also in hostile countries, like Germany or Italy, only the Japanese-American were confined in relocation camps. In Hawaii, as the number of Japanese-Americans was too large to allow them to be taken into relocation centers, they had more freedom than those who were in the mainland United States. In the mainland, the evacuation of Japanese Americans from the west coast started in 1942. They were sent to 15 assembly centers first, and then they were sent to 10 relocation camps in remote areas. Nearly 120,000 people of Japanese lineage spent their days of war time behind barbed wire.

Out of those who were confined in relocation centers, many young men volunteered for the army in order to prove their loyalty to the United States. The brave acts of men of the 442nd Combat Team and the 100th Battalion on Euro-

pean fronts and also in the South Pacific area, are well remembered. The author will also describe them and will discuss the meaning in another chapter.

Even in relocation centers, Japanese churches never ceased their activities.

With the relocation of Japanese Americans during World War II the churches faced new challenge. The churches organized and functioned interdenominationally to provide worship services, prayer meetings, Bible study, church school, and youth activities in the various relocation centers. Wedding and funerals were also performed by clergy. Pastors agreed not to receive monthly government salaries, but chose to rely on denominational assistance.<sup>26</sup>

During this war period, it was noteworthy that at least eight Japanese Christian churches were born. Japanese Christians never lost their procreative power, and American society also preserved their Christian conscience by letting them form their own churches. These eight churches were all formed in war time American society, out of relocation camps.

As the first case, in 1942, a Japanese church was formed in Chicago, called the Church of Christ Presbyterian. This church was formed to meet the spiritual need of Japanese remnants in Chicago who sought a church where they

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<sup>26</sup> Wesley S. Woo, The History of Pacific and Asian American Churches in Their Communities (Berkeley: Pacific and Asian American Center for Theology and Strategies, 1977), p. 15.

could worship in Japanese, through which they could receive peace of mind. In March 1942, a request for the use of church facilities for Japanese worship was brought up to the Session of the Fourth Presbyterian Church of Chicago by the Reverend Dr. Harrison Ray Anderson. Naturally many people had very little knowledge of the Japanese and some felt that since they don't understand the language, if any spy activities were to be transacted, they would be embarrassed. After some discussion, because of the importance of the issue, the decision was postponed till May. Then at the May session, Dr. Anderson stated:

Even though we are now engaged in a War with their home land, Church is God's church and if we don't open the chapel for them we won't be able to carry out our mission.<sup>27</sup>

When the vote was taken it was unanimous in allowing the Japanese Christians to worship in the church. Thus even though it was a time of war against Japan, a new Japanese speaking church was formed in the United States.

In June 1943, another Japanese Christian church was formed. It was the Lakeside Japanese Christian Church in Chicago. During the height of the war, the Reverend

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<sup>27</sup>A Centennial Legacy, History of Japanese Christian Missions in North America (San Francisco: Centennial Celebration Committee for Japanese Christian Mission in North America, 1977), p. 306.

Sadaichi Kuzuhara left the Granada Relocation Center and started a church in the form of a cottage meeting for Japanese who were coming out of the relocation centers. The first meeting was held on the first Sunday of June, 1943, with 16 Japanese Issei and Nisei attending.

In these ways, at least eight Japanese churches were formed even in the war time. The names, locations and dates of foundation of those churches are as following: Church of Christ Presbyterian (Chicago, Ill., May 1942) Lakeside Japanese Christian Church (Chicago, Ill., June 1942), Nuuanu Baptist Church (Honolulu, Hi., April 1943), Eastern Idaho Methodist Church (Idaho Falls, Ida., 1943, Organized month is uncertain), Hough Avenue United Church of Christ (Evangelical and Reformed) (Cleveland, Ohio, July 1943), Seabrook Christian Church (Seabrook, N.J., September 1944), Philadelphia Japanese Christian Church (Philadelphia, Pa., November, 1944), Ontario Community Methodist Church (Ontario, Oregon, April, 1944).

The war time was really a harsh trial period for Christians in Japan, for the ultra-nationalism based upon Shinto was emphasized. According to the Shintoistic nationalism, Japan had a sacred mission to set free and rule over the Asian nations. The war was justified by the idea of this sacred mission and emperor worship was enforced over all Japanese citizens. Christian Churches were under



the surveillance of the secret police. Many church buildings were seized by the government or destroyed by bombing. Many Christian clergymen were arrested (some were even killed in prison because of their monotheistic faith which was opposed to the emperor worship) while their families starved. One must attribute deep respect to those who were "faithful unto death" (Revelation 2:10).

The year 1941 is well remembered by many Japanese Christians not only as the year the Pacific War broke out, but also as the year when the KYODAN was organized on June 24th, about six months prior to the war. The KYODAN stands for the NIPPON KIRISUTO KYODAN, which means the United Church of Christ in Japan. The KYODAN was formed out of over thirty denominations; Presbyterians, Methodists, Congregationalists, Brethren, Evangelicals, Disciples, Friends, Baptists, Lutherans, Episcopalians, and some other denominations. This great ecumenical union was made partially under governmental pressure, because the Religion Body Law which was drafted in 1938 did not allow the existence of small denominations.

To many, however, the KYODAN was the providential result of years of efforts; to unite the Japanese government served as the instrument for its consummation. Despite war time difficulties, the United Church of Christ in Japan was growing up. In December, 1943, two years

after the Pacific War broke out, some American missionaries were repatriated from Japan to the United States on board the Gripsholm. A description says:

The ship came into New York harbor and the representatives of mission boards were on the dock to meet it. Friends and relatives were waiting for those missionaries in their home communities and churches. The board kept some of them in New York long enough to find out what was happening to the United Church after two years of war. They reported that the United Church was growing in solidarity in spite of wartime difficulties. A Backward look at the few years of its existence brought the conviction that this union was of God.<sup>28</sup>

One may see the spiritual growth of faithful Christians on both sides of the Pacific even in the war time. Christian conscience lived through the war among the faithful people in both nations.

#### F. THE POST WAR PERIOD

The defeat of World War II was an unprecedented bitter experience for Japan. The post war period was a thorny path for most Japanese, but it was also the period when the greatest effort for reconstruction was required from both the Japanese-American and the Japanese in their mother lands.

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<sup>28</sup>Katharine Johnson (compiled) In Our Time (New York: Interboard Committee for Christian Work in Japan, 1957), p.9.

Let us define the post war period as the years from 1945, the year Pacific war ended, through 1956. In 1957, the "New U.S.- Japan Era" was mentioned at the U.S.- Japan summit conference, and the whole situation changed thereafter into a much better U.S.- Japan relationship.

Eight months prior to the end of the war, in January, 1945, the confinement of Japanese-Americans in relocation camps ended. Even before the Supreme Court of the United States determined that the confinement was a violation, the army decided to release the internees.<sup>29</sup> After three difficult years, about 120,000 Japanese-Americans were released and sent back to their home towns. Their ways were, however, not easy ones.

Heartbreaking sights greeted many of the returnees. Robert Asazawa came home to his eighteen-acre fruit orchard in Placer County which he had left in the care of a tenant. The tenant was gone and most of the trees were dead. Asazawa had no alternative but to pull them out and start over. Yoshimi Shibata went back to his nursery in Mount Eden, California, and found his home in ruins, his 125,000 square feet of greenhouses requiring virtually complete reconstruction due to neglect and abuse by his lessee. The Sugiyama Sporting Goods Store in San Francisco had been broken into and vandalized. The Nichiren Temple in Los Angeles, where 600 families had stored household goods, had been ransacked. George Yanagimachi, whose father had been a pioneer oyster grower in the quiet bays of southwestern Washington, found that his oyster bed had been systematically pirated with a loss of nearly \$100,000.<sup>30</sup>

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<sup>29</sup>Hosokawa, p. 435

<sup>30</sup>Ibid., p. 437.

In spite of all the difficulties in the war time, it was noteworthy that most of the Japanese-Americans proved their loyalty to the United States. Dillon Myer observed:

In view of all the bitterness, frustrations and pressures that 120,000 Japanese Americans were subject to, it is quite remarkable that less than 4 per cent of the total decided to cast their lot with Japan. Of this limited number, 1,800 were youngsters 18 years of age or under who felt they had no choice except to accompany their parents. The fact that so few renounced in spite of the pressures is a testament to their training and life in America. We believe it is also due in part at least to WAR policies.<sup>31</sup>

Saburo Kido, the JACL (Japanese American Citizens League) leader, at the first post war JACL convention which was held in Spring of 1946 in Denver, Colorado, speaking about the Issei parents of uniformed Nisei, said:

(The Issei parents) urged them to be good American soldiers, to fight fearlessly for their country even though their own status in the United States was uncertain, when it was altogether likely that they might be left as people without country. The Issei have earned the right of citizenship. The Nisei demonstrated their loyalty with their blood, but in reality they are Americans and this was their duty. The Issei made a choice.<sup>32</sup>

Having those facts which prove their loyalty, to improve their situation and reclaim their handicaps, all kinds of efforts were made by many Japanese-American pioneers.

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<sup>31</sup>Ibid., p. 440.

<sup>32</sup>Ibid., p. 467.

Mike Masaoka, as a spokesman of JACL, appeared at a Congressional hearing to present a measure to extend naturalization rights to Japanese citizens.

In Hawaii, on Memorial Day, 1945, Governor Ingram A. Staiback stated in his speech:

Over a test of time Hawaii has proved to the nation and to the world that people of every race and every creed can dwell in harmony in peaceful pursuits. Now, under the strain and stress of war, the question has arisen whether those of alien parents, or alien cultures, of many nations, many races, white, black, brown, yellow, red, can really and truly be knit by a common idealism into a nation, whether they have entered into and really become a part of the warp and woof of the pattern of our national life or whether they are merely a heterogeneous mass of clashing colors. You, William Anderson, Lawrence Murphy, William Kamaka, Shiro Togo, William Goo, George Bargstrom, Ernest Damkroger, Douglas McNair, Kyotoshi Watanabe, Alvin Wong, Ralph Yand, Howard Vierra, and all others listed on this monument have answered that question. Your death should silence for all time those preaching racial intolerance - should forever still the tongues of discord that would divide our people.<sup>33</sup>

This statement simply implied the coming of a new era for the United States as the great multi-cultural nation.

Let us now make a survey of post war Japanese-American Christian situations in relation to national and international affairs.

Right after the war, Japanese-American Christians were busy reconstructing their home communities. In

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<sup>33</sup>Ibid, p. 467

California, Christian churches began a hostel service for the returnees from relocation camps and moved toward the reopening and rebuilding of their churches. As an example, in Los Angeles, Evergreen Fellowship House owned by a Japanese Presbyterian Church became the central organization for returning Japanese-Americans. Many other church facilities were also provided as temporary dwellings for returnees.

Also, Japanese-American Christians were active in sending relief materials to ruined Japan where people were suffering from shortage of food and commodities. LALA (Licensed Agencies for Relief of Asia) and CARE (Cooperation for American Remittances to Europe)<sup>34</sup> played important roles in relief activities in Japan. Both organizations consisted mainly of religious groups in the United States such as World Christian Service, Friends, Salvation Army, etc., with which Japanese-American Christian people cooperated a great deal. Those relief materials were a great help to many Japanese people, Christian and non-Christian alike, in post war period.

As it was mentioned, after the war, Japanese-American Christians worked hard in reconstruction of their churches both physically and spiritually. In the decade between 1946 and 1955, at least 18 Japanese churches were

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<sup>34</sup>CARE was originally supposed to be for Europe, but a part of its relief materials were diverted to Japan, also.

born in the United States including Hawaii. After 1955, many evangelistic campaigns were held in Japanese communities in the United States with speakers coming from Japan. Among those Japanese speakers, there were some noted personalities like Toyohiko Kagawa and the Reverend Kiyoshi Tanimoto of Hiroshima, but most of them were evangelistic-type speakers.

In 1955, Japanese-American Christian churches in California set goals for their post war efforts aiming at:

1. Increasing job opportunities for Issei and Nisei adults with the official cooperation of local city and county governments.
2. Gaining citizenship for Issei and re-establishing constitutional rights of Nisei citizens.
3. Revitalizing the life and work of local Christian churches through the efforts of Japanese evangelists.
4. Fully recognizing Nisei ministerial and lay leadership in Japanese church communities.

During this time many Nisei church men were elevated to leadership positions within their denominations.<sup>35</sup>

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<sup>35</sup>The 100th Anniversary of Japanese Christian Mission in America (Compiled and published by Southern California Centennial Celebration Coordinating Committee, 1977), p. 9.

Let us turn our eyes to Japan. In 1946, the New constitution was proclaimed. This new constitution is known as the "Peace Constitution" because of its significant article 9 which provided the abandonment of military power. Even though people saw that the constitution was being forced upon them by the allied powers, most of the Japanese who were worn out with the long war welcomed this "Peace" constitution. In the same year, the emperor Hirohito declared that he was a human and denied his deification which had been made by Shintoistic militarism during war time. Trials of war criminals by allied forces were begun this year, but the emperor Hirohito who had declared the war was exempted from the war criminal list.

The renunciation of war was a noble idealistic article of the new Japan constitution. However, for balance of power in east Asia, rearmament of Japan has again become a desire of the United States and the Japanese government which is consistently supported by a pro-American conservative party, Liberal Democrat. In 1948, new Japan Maritime Safety Board was established. In 1954, Japan started new Self-Defence Forces.

In 1950, the Korean war broke out. Against a sudden invasion of South Korea by Communist North Korea, American military response was made from bases located in Japan.



In 1951, the Peace Treaty with Japan was signed in San Francisco by 49 countries. The Security Treaty which allowed the United States to hold military bases in Japan was also signed in this year. This militaristic measure brought forth a kind of tension between the United States and Japan. About these circumstances, former U.S. ambassador to Japan, Edwin O. Reischawer says:

The termination of the occupation through a peace treaty was delayed longer than the United States had planned, because of the obvious unwillingness of the Soviet Union to accept the sort of treaty the Americans believed to be necessary. Eventually, however, the United States went ahead with a "separate peace treaty," without Soviet endorsement or Chinese participation, and concluded at the same time a bilateral Security Treaty providing for American bases in Japan and a commitment to defend the islands. The two treaties were signed in September 1951 and went into effect the next March.<sup>36</sup>

A modest military establishment was built up and was named in 1954 the Self-Defense Forces. Some modifications of the occupation reforms were also made during the early post-occupation year. The purge of the wartime leaders was ended, and the police and educational systems were reconsolidated under central government leadership.<sup>37</sup>

The biggest political crisis in the postwar period came in 1960 over a revision of the Security Treaty with the United States, necessitated by Japan's growing self-confidence and status in the world. This produced a

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<sup>36</sup>Reischawer, p. 112.

<sup>37</sup>Ibid., p. 113

violent political explosion and massive demonstrations in the streets, but once the revision had been ratified, excitement subsided, and the next few years proved to be the calmest politically in the whole postwar period.<sup>38</sup>

In 1951, the same year when the peace treaty was signed in San Francisco, KIRISUTOSHA HEIWA NO KAI (Christian Peace Association) was formed by over 20 leading Christians in Japan. In their statement they declared that they insisted upon renunciation of war and abandonment of military power "so that Japanese Christians would never repeat the fault which they had committed during the past war."

Again coming back to the United States, in 1952, Congress passed the Walter McCarran Immigration and Naturalization Acts, which provided for repeal of the Oriental Exclusion Act of 1924, extending to Japan and other Asian nations a token immigration quota.

For Japanese-Americans, the post war eleven years from 1945 through 1956 were a period of distress and aspiration. As a whole, both Japanese-Americans and Japanese in Japan were very busy working for reconstruction of their communities.

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<sup>38</sup>Ibid., p. 113.

## G. THE NEW ERA OF U.S. - JAPAN RELATIONSHIP

In June, 1957 Japanese prime minister Shinsuke Kishi visited United States president Dwight D. Eisenhower. In their joint communique they emphasized the coming of a new U.S.- Japan era. Thereafter the relationship between the two countries entered into a new phase. In this section, let us deal with the period since 1957 until the present.

In 1959, Hawaii became the fiftieth state of the United States of America.

By 1959 Congress overrode token opposition repeating the old arguments against statehood and voted Hawaii into the union as the fiftieth state. It was a day of celebration. The people of Hawaii in a plebiscite confirmed the step by a vote of 132,773 to 7,971. Dan Inouye was elected first Representative from Hawaii by an overwhelming margin.<sup>39</sup>

Inouye was elected to the Senate in 1962, and a comrade in arms from the 442nd combat team, Spark M. Matsunaga, succeeded him in the House of Representatives. When Hawaii was given a second seat in the House of Representatives in 1964, Mrs Patsy Takemoto Mink, the state's first Nisei woman attorney, was elected to that seat. In 1974, Hawaii elected its first Japanese-American governor, George Ariyoshi.

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<sup>39</sup>Hosokawa, p. 469.

Symbolized by those politicians, Japanese-American has achieved a drastic change since the world war II. Thus Japanese-American is even called a "model minority".

For no group have these changes been more dramatic than for the Japanese Americans. No sane observer, writing in 1942, the year of the evacuation, would have dared to predict the current high status of the group. Hailed by a leading sociologist as "our model minority," their success story can be symbolized by Senator Daniel Inouye of Hawaii, who was the keynote speaker at the Democratic National Convention in 1968.<sup>40</sup>

In November, 1963, the first satellite T.V. relay was made between the United States and Japan. The first picture transmitted to Japan from the United States via satellite shocked all the Japanese audience. It was the news of president John F. Kennedy's assassination in Dallas, Texas. 1963 was the year of the centennial celebration of black slaves' emancipation in the United States. The civil rights' movement was one of the big social events in the 60's. The author happened to be in Dallas, Texas, from 1963 through 65, studying at the Perkins School of Theology at Southern Methodist University and saw people's reaction to this terrible affair and also had an opportunity to take part in some civil rights' marches.

The Vietnam War broke out in 1965 lasting until 1973, the year the Watergate scandal was disclosed before

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<sup>40</sup> Roger Daniels and Harry H.L. Kitano, American Racism (Englewood Cliffs: Prentice-Hall, 1970), p.119.

the world.

During this period, Japan achieved a brilliant economic growth. In every year Japan's GNP (Gross National Product) grew over 10 per cent in this period compared with previous year. In 1968, Japan's GNP reached 141,900,000,000 dollars a year, second only to that of the United States. For comparison, the third was West Germany with its GNP of 132,800,000,000 dollars that year. The Tokyo Olympic games which were held in 1964 with 5,541 athletes from 94 countries was the first of such games which were ever held in Asia. In 1970, Expo '70 was held in Osaka. It was opened for 183 days and visitors from all over the world totaled 6,218,770, the biggest number ever in this kind of world fair. These two big events were highlights of post-war Japan by which Japan's economic power became evident to the world.

The remarkable economical growth of Japan in the post war period was, however, achieved at a sacrifice of fellow Asian nations. First of all, the Korean war facilitated the Japanese economic growth. The whole of Japan at that time turned into a huge munitions factory. The Japanese industrial production index shot up to 189.4 in 1955, in comparison to 101.5 in 1950, with average 100 being considered in the period of 1934 through 1936. The Vietnam war also brought a special procurement boom into

Japanese economy. Japan received huge procurement orders from the U.S. military forces while it sent no men to the battle field because overseas deployment of armed forces was prohibited by the peace constitution.

In 1953, the Amami islands were restored to Japan from the American control, and in 1968, the Bonin islands returned. Finally, the Okinawa islands were also returned to Japan in 1971 from the United States occupation. While Soviet Russia occupied the northern islands which were originally Japanese. They have never been restored.

After the war Christian churches in Japan were busy in their reconstruction for an initial ten years. Then a Pacifist movement became their big concern. As it was already mentioned, KIRISUTISHA HEIWA NO KAI (Christian Peace Association) was organized as early as 1951. In 1965, "Peace for Vietnam Christian Envoy" was dispatched to the United States. This was mainly supported by the KYODAN (the United Church of Christ in Japan) and other churches which are constituents of the Japan-NCC.

On the Easter Sunday, 1967, the KYODAN officially announced the "Confession on KYODAN's Responsibility during the World War II" which stated "...truly when our fatherland committed sin, our church also committed sin..." Some said the KYODAN made this confession too late. But still it was far better than doing nothing.

Awakened Christian people in Japan also have been fighting against militaristic movements with Shintoism as its spiritual support. "Yasukuni Shrine Issue" and "Tsu Ground Breaking Trial" are the examples of those struggles. Performance of a ground breaking for a public facility of Tsu-city by the Shintoism cult was accused by Christian people because it went against the constitutional article which was based on the separation of state and religion. After long trials, in 1971, the Christians won this suit at the Supreme Court. As to the Yasukuni issue, Christians in Japan are still struggling against governmental attempts to make the Yasukuni a national shrine. Yasukuni shrine, a kind of war-dead memorial was established by the government in the Meiji era, obviously aiming to facilitate Japan's militarism.

The "Banpaku" (Expo '70) problem is still affecting Japanese churches. Radicals see the Expo '70 as a greedy capitalists' fuss, and against the Christian pavilion exhibition. Starting with an anti-Expo movement, radicals in Japan are continuously accusing Christian churches of being a reactionary establishment.

Relation with church pacifism and "World War II Responsibility", a new concern of Japanese Christians is a problem of the Koreans, a minority ethnic group in Japan. In particular the Korean churches in Japan became a big issue of Japanese Christians. Consideration for discrimi-

nated Korean people in Japan is now a big issue for Japanese Christians as well as moral supports to progressive Korean Christian leaders in Korea who are under political oppression. As an example of Christian concern for Koreans, when a Korean boy, Pack Chon Sok was refused his employment by HITACHI company (a world famous multi-national industry) because of his Korean nationality, many Japanese churches and their members backed the boy up. The plaintiff's claim against the discrimination was totally recognized at Yokohama district court in 1974.

Coming back to the United States, in 1964, the Pacific Japanese Provisional Annual Conference of the Methodist Church disbanded and all the Japanese-American United Methodist churches merged into the local annual conferences. In following years an Asian Caucus was formed in the United Methodist as well as in the United Presbyterian Church, American Baptist Church, Episcopal Church, and United Church of Christ. Although these caucusses moved without the consensus of the local congregations, they have been a source of new hope and new activity to Asian churches, as well as to Asian communities.<sup>41</sup>

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<sup>41</sup>Ethnic Minorities in the United Methodist Church, (Nashville: Board of Discipleship, United Methodist Church, 1976), p. 10.



In the United Methodist Church, the Asian Advisory Committee was started in 1971, and in 1972, the first Asian bishop, the Reverend Wilbur W. Y. Choi was elected at the Western Jurisdictional Conference at Seattle, Washington.

Japanese-American Christians have celebrated the 80th Anniversary of the Christian Mission of Japanese in America in 1957, the 85th Anniversary in 1962, the 90th Anniversary in 1967, the 95th Anniversary in 1972, and the Centennial Celebration was held in 1977. They have had evangelistic campaigns from time to time. But to what extent have these Japanese-American Christians related with the common problems of American society and Japanese Christians? What they have done with, for instance, racism, peace movement, civil rights movement, world hunger, political corruption, etc?

#### H. SUMMARY

As we have seen in this chapter, Japanese contact with the new world can be traced back as early as 1610, even ten years prior to the Mayflower's arrival at Plymouth, Massachusetts. This was the year a group of samurai landed what is now known as Acapulco, Mexico. But the actual relationship between the United States and Japan started two and a half centuries later.

It was Commodore Perry who made Japan to reopen her door toward the world in 1953, after her "long sleep" under the isolation policy. KUROFUNE (black ships), the American battle ships were often the symbol of the "Bummei Kaika" which means civilization and enlightenment of the new Japan. Thereafter, these two nations across the biggest ocean in the world, the "Pacific", have had very close relationship each to the other.

In the process of modernization and industrialization of Japan, the United States gave the greatest influence. For instance, in the development of frontierland Hokkaido, the northernmost and second biggest island of Japan, American engineers and teachers in various fields were brought in by new Meiji government. Some of them even gave great spiritual influence. William Smith Clark, invited from Massachusetts to be the president of the Sapporo Nogakko (Sapporo Rural Institute), later Hokkaido University, is still remembered by many Japanese. Under him, there emerged many outstanding Japanese Christian leaders such as Inazo Nitobe, later president of the Tokyo Women's College, Kanzo Uchimura, the founder of the Mu-kyokai, non-church Christian movement, and others. When Clark left Sapporo for home his students were very reluctant to let him go. To them Clark left this message words, "boys, be ambitious." These words became so famous that

they once appeared even in Japanese national textbooks. According to a tradition, however, his words were more completely "boys be ambitious in Christ." But as this story spread out, the last two words "in Christ" dropped off. This may symbolize a Japanese trend of hurrying to absorb Western materialistic civilization while forgetting its spiritual basis.

The story of Japanese-Americans in the United States was not always a happy one. These people have faced overwhelming anti-Japanese sentiment everywhere they settled. A slight exception was found in Hawaii, where those of Japanese background were once the majority ethnic group. As the author has pointed out in this chapter, the history of suffering of the Japanese-Americans and the militarization of Japan proceeded side by side. Behind the anti-Japanese movement in the United States there had to be a "yellow peril" kind of fear of Japanese together with prejudice and racial discrimination.

Yet the United States have had a great influence over Japan in many aspects, politically, economically and culturally. It has been said, "if Wall Street should catch cold, the Japanese economy would get pneumonia." The Japanese lifestyle, especially after the war, has become more and more American. The desire of most Japanese-Americans is the harmonious cooperation of these two

nations across the Pacific, the United States and Japan.

Unhappy relationships between the United States and Japan culminated in the past war, which broke out on December 7, (in Japan time, December 8), 1941 by the sudden attack on Pearl Harbor by Japanese air raiders. This was a pitiful tragedy for both countries. This tragic war came to an end in 1945. Just before Japan's surrender ended the war, two atomic bombs were dropped on two cities in Japan, Hiroshima and Nagasaki. This also symbolized the dawn of new atomic age.

Even during the war, as we have seen in the previous part of this chapter, at least eight Japanese Christian churches were born in the United States. They were born not in relocation camps but outside of barbed wires. Here we can see a bit of American conscience.

Meanwhile in Japan, despite wartime difficulties, faithful Japanese Christians kept their faith and their unity. They were, some say, "threatened with a dagger." "Worship the emperor as a living deity, or die!" was the dagger pointed toward Japanese Christians during the war time. Some faithful Christian leaders died in prison just because of their faith in God. If the war had lasted several more months, undoubtedly there would have been more Christian martyrs.

Despite the loss of 2 million people and vast

national wealth during the war, Japan has achieved a remarkable economical growth. The suffering of neighbor nations became good opportunities for Japan for its economical growth. Namely, those sufferings were those of Korean war and Vietnam war, as the author pointed out in this chapter.

Now, as it was exquisitely stated at the United States-Japan summit conference in 1957, a new U.S.- Japan era has come. Japan is, at present, an economically big nation in the world, achieving the second biggest GNP. The United States and Japan, the biggest nation of the world and the biggest nation of Asia, geographically located on both sides of the Pacific basin, which Bishop Stephen Neill predicted as the next stage of civilization,<sup>42</sup> now have the great importance each to the other. The cooperative relationship of these countries now has tremendous gravity in the world.

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<sup>42</sup>Quoted from :Roy I. Sano, The Emerging Pacific Basin and its Implications (Occasional Papers, no. 18) (Nashville: United Methodist Board of Higher Education and Ministry, March 26, 1976), p.1.; Roy I. Sano, "Cultural Genocide and Cultural Liberation through American Protestantism," in his The Theologies of Asian Armenians and Pacific People (Berkeley: Asian Center for Theology and Strategies, 1976) p. 43. Originally from: Stephen Neill, Colonialism and the Christian Missions (London: Lutterworth Press, 1966), p. 16.

In this world we are confronted with numerous issues to be solved: an urgent energy crisis, human rights, morale building, pollution, overpopulation and world hunger, etc. Holding the leading positions in the world, the United States and Japan have great responsibilities in economy and policy of the world. At the beginning of this new era, Christians in both nations, as those to whom God has entrusted the message of reconciliation,<sup>43</sup> have enormous tasks. They needed to have prophetic foresights and actions of love.

Now the United States and Japan are in an unprecedentedly good cooperative relationship. Christians of those two nations ought to unite their efforts for the peace of the world. And here, Japanese-American, especially the Japanese-American Christians have very unique situation. They are facing an unprecedented new era, in which Christian responsibility is keenly demanded.

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<sup>43</sup><sub>2</sub> Corinthians 5:19.

## CHAPTER III

DUAL AXIOMS - DIFFICULTIES OF JAPANESE CHRISTIANS  
IN THE UNITED STATES

In the process of formation of Japanese Christian churches in the United States, we can observe considerable influence by Christian churches in Japan. Japanese Bibles and hymn books are all imported from Japan. Christian literature has also been brought from Japan. Church terminology and worship style of Japanese churches in the United States are very much alike those of Japanese churches. Japanese congregations in the United States give their pledges monthly according to Japanese style, instead of a weekly pledge which is very common in American churches.

Japanese Christians in the United States have invited Japanese speakers from Japan consistently for their evangelistic campaigns. They have invited many Japanese speakers but have never used noted American speakers such as Billy Graham, Bob Pearse or E. Stanley Jones while they were quite frequently used in big evangelistic campaigns in Japan.

Most Japanese churches in the United States now affiliate with American denominations, but some of them still preserve familiar relationships with churches in Japan. The Japanese Holiness Church in the United States,

as an example, affiliates with the Oriental Mission Holiness Church in Japan and has no relationship with the Holiness Church in the United States.

On the other hand, as a distinctive feature of Christian churches in Japan, they have been under an overwhelming influence of the American churches. Once when an American clergyman visited a small rural church in the north-east part of Honshu, Japan, he was astonished because the church building was the very picture of his home town church in the mid-west.

Generally speaking, Japanese churches have their matrices in American churches. This is quite obvious when we see that overwhelming majority of mission societies in Japan and their missionaries at the point of 1883 were Americans and Canadians. As to the former 12 out of 17, and as to the latter, 174 out of 208 were Americans and Canadians.<sup>1</sup>

American influence and Japanese influence are the two big contradictive, yet inter-acting factors in Japanese Christian churches in the United States. In examining this reciprocal action, we can see some dual axioms in Japanese American churches. In this chapter, let us make an observation on some of those dual axioms as problems of Japanese Christian churches in the United States.

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<sup>1</sup>Takeshi Takasaki, Nippon No Kyokai No Yukue (Whereabout of the Japanese Church) (Tokyo: Shinkyo-Shuppan-sha, 1966), p. 33. Translation by the author.



#### A. PURITANISTIC TREND AND SOCIAL RESPONSIBILITY

In making some observations on Japanese Christian churches in the United States, let us look at the churches in Japan which is, in a sense, the root of Japanese American Christians.

A widely accepted concept is that Protestant Christianity has settled within upper-middle class of social structure in Japan, and have very scarcely reached out into other social strata. As the reason of such an upper-middle class oriented Protestant mission, the former samurai class' adoption of Christianity is often mentioned. At the Meiji Restoration, a kind of socio-cultural revolution, the former ruling class--the samurais of the Shogunate--lost their standpoint both in physically and spiritually. When they were seeking for new "ethos", the Protestant Christianity was introduced from the Western world. Some teachings of Christianity, such as filial piety or chastity were easily accepted by those former samurais as they had been brought up by Confucianism backgrounds.

Kenneth Scott Latourette pointed out two factors which helped Protestant Christianity settle among intellectual people in Japan.

The fact that Japanese Protestantism was so largely urban and recruited from the professional and middle classes seems to have been due to at least two factors. One was the circumstance that the first missions and

those which, with the exception of the Methodists, remained the strongest numerically were of the Presbyterian, Anglican, and Congregational families. These were groups which in the United States, the land whence the earliest and the majority of Protestant missionaries came, appealed primarily to the educated and those from the upper income levels. A discerning Japanese Christian later remarked that as introduced to Japan, Protestantism was strongly intellecturized and this resulted in a gap between Christianity and the uneducated masses. The second factor, closely related to the first, was the large proportion of samurai stock among the Protestant leadership.<sup>2</sup>

In the course of modernization and industrialization of Japan after the Meiji Restoration, Japanese capitalism has been considerably influenced by Protestantism, in which the main stream was, in the case of Japan, the Puritanistic trend.

In the course of its development in the Western nations, capitalism had some inner relationships with Protestantism. In modern industries Protestantism played a big role. Max Weber says:

It is true that the greater relative participation of Protestants in the ownership of capital in management, and the upper ranks of labor in great modern industrial and commercial enterprises, may in part be explained in terms of historical circumstances which extend far back into the past, and in which religious affiliation is not cause of the economic conditions, but to a certain extent appears to be result of them.<sup>3</sup>

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<sup>2</sup>Kenneth Scott Latourette, A History of the Expansion of Christianity (New York: Harper & Brothers, 1944), VI, 408.

<sup>3</sup>Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Charles Scribner's Sons, 1956), pp.35f.

Also he says:

If any inner relationship between certain expressions of the old Protestant spirit and modern capitalistic culture is to be found, we must attempt to find it, for better or worse, not in its alleged more or less materialistic or at least anti-ascetic joy of living, but in its purely religious characteristics.<sup>4</sup>

Of course Max Weber did not assert the direct contribution of the ascetic Protestant Ethics to the development of capitalism, but he says that the Protestant "ethos" has brought a remarkable expansion of industry and has brought wealth and it caused the promotion of capitalism in an unexpected way. The Protestants, especially Puritans, had never aimed for profit itself, but unexpectedly the Protestant ethos brought forth the "spirit of capitalism."

It seems, therefore, that Protestantism has latently related to and given influence over the process of modernization of Japan and to the formation of capitalism in it.

Mikio Sumiya, in his study of Christianity in the formation of modern Japan, points out the adoption of Christianity by the former samurai class with patriotic motivation as its personal ethics.

Early Protestant Christianity was adopted mainly by the Shizoku. Most of the former samurais were real patriots and they thought that Christianity was indis-

pensable in making Japan civilized and modernized. They aimed at the construction of a modern Japan with Christianity as the spiritual backbone. This trend has made the Japanese Christian churches more independent from the foreign missionaries while the other Asian churches have been more dependent upon Western support.

Another remarkable trait of early Japanese Christianity reflecting its strong samurai base, was much puritanistic color connected with Confucianism. Boycotting idolatry, maintaining chastity, emphasizing temperance and non-smoking movements--these were understood as the significant traits of Christianity in Japan.<sup>5</sup>

Meanwhile, social activity has been a big field of Christian mission in Japan. Many orphanages, hospitals, welfare facilities for women were opened by missionaries and pioneer Christians of Japan. Christians have fought for women's rights, pacifism, or for Level League, an anti-racial discrimination movement. Christians have contributed a lot in the educational field of Japan, too. Presently, in Japan, there are 395 educational facilities run by

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<sup>4</sup>Ibid., p. 45

<sup>5</sup>Mikio Sumiya, Kindai Nippon No Keisei To Kirisutokyo (The Formation of Modern Japan and Christianity) (Tokyo: Shinkyō Shuppan Sha, 1961), p. 15

various Christian bodies, ranging from elementary schools to post graduate courses of universities, including seminaries and professional training schools. Out of these 395, 233 are Protestant and 162 are Catholic.<sup>6</sup>

Protestantism in Japan, even though it was adopted as a new ethos for modern Japan, gradually has become a personal ethics, and in spite of its great contribution in the fields of education and social welfare, it has come to lose socio-politic power and has dwindled into a moral code.

Thus, Protestant Christianity in Japan, under the influence of American puritanism took a kind of Stoic trend. And this was also reflected in Japanese Christian churches in the United States.

As to the Japanese churches in the United States, there were some social activities and welfare facilities for the people in need, especially for women. In the 60th Anniversary History Book of Seattle Japanese Christian Church Federation, there are a few lines about the women's home sponsored by both Methodist and Baptist churches. But there is no detailed description. In this histories of Japanese Christian churches in the United States, we cannot see any other record like this women's home, but there have been

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<sup>6</sup>Based on: Kirisuto-Kyo Nenkan (Christian Year Book) (Tokyo: Kirisuto Shimbun Sha, 1979).

some English schools for young immigrants. One of the reasons for lack of this kind of social welfare activities and facilities might be the fact that there were very few needs for such considerations due to smallness of the number of the entire Japanese group.

Also throughout the history of Japanese Christian churches in the United States, we can find very little social concern especially for the wider world outside of Japanese society. Of course there have been some struggles for betterment of their situations, especially relating to immigration laws. However, almost no social activities for the outer world can be traced back in the history of Japanese Christians in the United States. For instance, during the time when Japanese Christians were working hard for reconciliation with other Asian nations, what did Japanese Americans do for Chinese or Korean friends who live in the United States? When the black people were fighting for civil rights, what did Japanese-American Christians do for them?

Only at the time when Japanese Christians dispatched "Peace for Vietnam Christian Envoy" to the United States in 1965, which the author mentioned in a former chapter, there was, to my knowledge, only one reaction made from a Japanese clergyman in Chicago. That was a book entitled "Zaibei Nipponjin no miru Ampo Mondai" (The Issue of Japan-U.S. Security Treaty as seen from a Japanese in America).

The author of this book, the Reverend Kioshi Ishikawa, a retired Congregational pastor, from an anti-communism standpoint, strongly supported the Security Treaty. He criticized Japanese Christian pacifism and asserted the necessity or rearmament of Japan. As far as my observation on all the available historical records of Japanese Christian churches in the United States, this was the only reaction to the Japanese pacifism, and there have been no other pros nor cons at all.

For the Japanese American, it seems to me, Christianity has been only the mean of spiritual peace. Christianity is good for personal ethics. It provides us with a moral code. And that's all.

However, living in a rapidly changing world, being in the midst of a more and more complicated society, the Japanese Christian will have to speak up on social affairs, as well as to proclaim spiritual grace.

#### B. TWO WAYS OF PATRIOTISM

As to one's citizenship, the United States maintains territorial principle, i.e., those who are born on the land of the United States automatically obtain American citizenship, regardless of the parents' nationality. But the Japanese government holds a different principle. A Japanese citizen's child is a Japanese by nature wherever he

or she is born. This is why some Japanese-Americans possessed dual citizenship in the past and it provided a good excuse for anti-Japanese agitators to categorize Japanese-Americans as aliens who were unable to be naturalized.<sup>7</sup>

This also, it seems to me, gave psychological complications to the Japanese in the United States in the matter of which nation to depend upon--the United States or Japan.

There have been some generation gaps among Japanese-Americans. Consequently there are delicate differences in feelings about their motherland between the generations. Issei, the first generation Japanese in the United States were born Japanese. They were often rejected, excluded, and they suffered much in relocation camps. Many of them dreamed of going back to Japan after making some money in America.

As the reaction to these Issei, the Nisei, the second generation Japanese-Americans, generally tended toward Americanization, or more precisely, Anglo-Americanization. Many of them avoided using Japanese Language in their homes and adopted an entirely Western living style, trying to be real white Americans. They lived American, behaved Ameri-

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<sup>7</sup> Tamotsu Murayama, Amerika Nisei (The American Nisei) (Tokyo: Japan, Jiji Tsushin-sha, 1964), p. 58.



can and thought American. Those are the people who were nicknamed "banana"-- the appearance is yellow but the inside is white.

Sansei, the third generation is a little bit different from those two generations. Reacting to their Nisei parents, they have come to seek their identity as Japanese. Marrion Wake put it this way; "The Nisei are really the last of the Japanese-Americans. The Sanseis are American-Japanese".<sup>8</sup> He also says:

In the last decade there have been a number of Sansei, primarily in colleges and universities of San Francisco, Berkeley, Los Angeles, and Seattle who have become concerned about their Japanese heritage. Playing a very active part in the San Francisco State College student uprisings of 1968 were Sansei students (as well as Nisei professors) demanding expansion of the Asian studies department among their needs.<sup>9</sup>

Also:

Sanseis are in a way trying to become more Japanese than their Nisei parents, and their associations are primarily with other Sanseis. They identify with the Issei. Group of Sansei in San Francisco, Oakland, Los Angeles and Sacramento have initiated special programs for the benefit of the recreational, educational, and social service needs of the Issei.<sup>10</sup>

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<sup>8</sup> Marion Wake, "Counseling the Japanese Family in the United States," in Roy I. Sano (ed.), The Theologies of Asian Americans and Pacific People (Berkeley: Asian Center for Theology and Strategies, 1976), p. 143.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

Looking back upon the history of Christianity in Japan, early Japanese Christians really had patriotic motivations, as we have seen in former chapters. In the United States, the Japanese Issei Christian, too, had this kind of motivation. As records tell us, Kanichi Miyama, the earliest Japanese minister in Hawaii, who was sent from a Japanese Christian group in San Francisco, delivered very passionate sermons to Japanese plantation workers urging them to live a sound life lest they be ashamed among other nationals.<sup>11</sup>

In the United States, many Japanese Issei churches preserve a kind of nationalistic air. Many Isseis like traditional "Shigin", chanting Japanese old poems. Many of those poems have a nationalistic tone and are now regarded out-of-date by young people in Japan. Sometimes the Shigin is accompanied with "Kembu", a sword dance, which is supposed to be an ultra-nationalistic or even a militaristic performance. Kembu used to be a good expression of YAMATO DAMASHII (Japanese spirit) in the war time.

When the Pacific War broke out, Japan expected the Japanese-American, who ought to have the YAMATO DAMASHII,

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<sup>11</sup>Hawaii Nipponjin Imin Shi (A History of Japanese Immigrants in Hawaii) (Honolulu: United Japanese Society of Hawaii, 1964), p. 224, et al.

to rise against the United States government. But the result was quite the opposite. Most Japanese-Americans expressed their loyalty to the United States even when they were in relocation camps.

This might be called a kind of territorial principle of YAMATO DAMASHII or patriotism. It may be partially explained by Japanese mentality of ON and GIMU, GIRI. Japanese are sensitive to their obligation to the governing structure. Then, they have reciprocals of ON. These are GIMU and GIRI. GIMU is the fullest repayment of these obligations. which is no more than partial and there is no time limit. The GIRI is the concept of debt to be repaid with mathematical equivalences to the favor received and there are time limits.<sup>12</sup>

As to the loyalty of the Nisei men during the World War II, the author will discuss its positive significance in the following chapter. They really proved their loyalty to their nation: not to Japan but to the United States. Therefore, in 1963, the House of Representative of the United States paid unprecedented tribute to Japanese-American military service in the World War II. At that time one of the congressmen, Charles H. Willson of California declared:

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<sup>12</sup>Ruth Benedict, The Chrysanthemum and the Sword (New York: New American Library, 1974), p. 116.

"Our treatment of the Nisei is a shameful chapter in our national history...I think we can say with truth that it was the Japanese American fighting men that proved to our government of that day the loyalty and patriotism of the Nisei."<sup>13</sup>

In 1964, the author had a chance to take a trip into the southern part of Texas. In a small rural town, the author met with a well-to-do Japanese farmer who successfully raises rice on his huge farm. This old Japanese farmer told him of his two sons who volunteered for the army during the World War II. The author was astonished when he told about his send-off to his two sons. He said to them, "Kill Japanese, as many as possible, as they are our enemies." This is a typical example of the territorial principle of patriotism.

Now, Japanese-Americans are facing two ways--the ethnic identity and loyalty to the United States. Both are important. Both are essential. The United States is a multi-cultural nation. Living in this multi-cultural society, every ethnic group ought to respect its own roots as well as its nation.

As one who lived in Japan during World War II, the author would like to mention the general feeling of Japanese toward Nisei men who acted bravely during the war.

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<sup>13</sup>Bill Hosokawa, Nisei: The Quiet Americans (New York: Morrow, 1969), p. 422.

Were Japanese upset against the Nisei as betrayers? Not really. Many Japanese admired them and were even proud of them. An old Japanese saying would be applicable, "Our foe fought gamely, we must admit."

The patriotism to their motherland or the patriotism to the community bound by a covenant--this alternative will be thrown on to every ethnic group in the United States again and again as a very crucial question.

### C. CHRISTIANITY AND AMERICANIZATION OF JAPANESE

For those, like the Japanese people, who are born and brought up under the influence of polytheistic religion, it is easy to short-circuit to equalize Jesus Christ to one of deities. Confusion may be caused by terminology. In Japanese, "Kami" is used for both Christian God and Shinto deities. Some people in Japan still believe that Jesus Christ is an American god in the same way that Amaterasu is a Japanese goddess.

Many Japanese, therefore, looked the Christian church as the bearer of Western civilization. As a matter of fact, in the early period of mission to Japan, missionaries brought to Japan not only the Christian belief but also many parts of Western--medical arts, music, education, etc. No doubt, therefore, the young immigrant from Japan in the early period went to church for the purpose of

learning the way of Americanization or Westernization.

Once, Christianization was a synonym of Westernization for many Japanese immigrants. Christian churches were very convenient facilities for Americanization.

Wesley Woo says:

These churches, as carriers of particular American religious and cultural tradition, often served to set that against Pacific island and Asian culture and community. The style of organization and operation of these churches were informed by American values that often became confounded with religious values. To be Christian was to be American. To be American was to be Christian. In this interplay it was also assumed that civilization was best reflected in Christian America. Pacific Islanders and Asians were judged as heathen and uncivilized.<sup>14</sup>

Christian churches provided many conveniences for those who wanted to go back to Japan as well as for young immigrants who were trying hard to survive in the new circumstances.

The principal interest of the Japanese immigrants was, of course, to make a quick 'clean-up' in America and then return to Japan. In accomplishing this purpose the Christian churches served extremely important functions. The first necessity was that of getting jobs, and in this the church served as an employment agency, especially sending out a large number of house-boys known in those days as 'mission-boys'. There was, too, the immediate necessity of becoming acquainted with the American ways of behavior, speaking, and understanding, and in consequence the churches became centers in which the young immigrants, ambitious to learn the language and thus to rise in the American

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<sup>14</sup> Wesley Woo, The History of Pacific and Asian American Churches in their Communities (Berkeley: Pacific and Asian American Center for Theology and Strategies, 1978), p. 23. Underlined by the author.

economic scale, crowded in with hope of improving themselves.<sup>15</sup>

It is too difficult to conclude that the Christian churches worked out really effectively in the Americanization of Japanese, because the early Japanese Christian leaders found churches for only Japanese. They were segregated churches. Many attempts to merge with white churches were not successful. This yields another problem.

On this point, Bill Hosokawa says:

However, since the institution of the Christian church played such a large part in the lives of the Issei, one is led to wonder what their future in America would have been like, what their social adaptation to American ways would have been, if the churches had not segregated them from the very beginning into Japanese congregations. If, everyone being the child of God, they had been encouraged to become fully integrated members of Caucasian churches, would the integration of Issei into American society have been hastened and made more complete?<sup>16</sup>

At any rate, it was quite true that many Issei people identified Christianization with Americanization.

Interesting cases are reported:

Humorous samples are reported such as the one in Loomis, California. To prove the sincerity of his conversion, a Christian testified that he quit eating rice, threw away his chopstick, and stopped using the o-furo, a Japanese bathtub! The senpai, respected elders, of the Japanese Methodist Churches once cautioned us

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<sup>15</sup>Hosokawa, p. 129.

<sup>16</sup>Ibid., p. 131.

fledgling young ministers against members of our women society who would offer flower arrangements for the altar. Japanese flower arrangements informed by Zen aesthetics would desecrate the sanctuaries of our churches.<sup>17</sup>

Thus, as we have seen, Americanization simply meant the assimilation to the Anglo-American culture. Christian church which was supposed to be that of a Western God was the convenient vehicle for Americanization. If we trace back this idea, this schema of Christianization equals to (Anglo) Americanization may be derived from the concept that Christianity was of Europe. Needless to say, Christianity has deeply influenced European culture in all aspects. But its origin is not in Europe but in the Mid-East. This topography implies that the spirit of Christianity is not only of the West but also of the East. When Christianity was introduced to Japan, coming from half way around the earth, it came up with Western attire.

The situation has been changing. When Asian American United Methodists met in San Francisco in February, 1978, for the Asian American Worship Convocation, a trial of new form of worship was introduced. This worship

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<sup>17</sup>Roy I. Sano, "Cultural Genocide and Cultural Liberation through Amerasian Protestantism," in his The Theologies of Asian Americans and Pacific People (Berkeley: Asian Center for Theology and Strategies, Pacific School of Religion, 1976), p. 31.



included the traditional oriental manner of worship; clapping of hands twice, bowing heads, etc. In this United Methodist Hawaii district, worship and education material of Asian and Pacific Islanders are compiled in a resource book "Pacasiaana" which contains many ethnic factors to be used in the worship services.

The time has come to make, according to Hegelian terminology, an "aufheben" (sublation) of the two axioms.

#### D. SUMMARY

As we have seen in this chapter, the Japanese-Americans have lived under many contradictory principles. Those principles are described in this chapter as dual axioms. Many of them are universal, e.g., the conflict between the individual spiritual life and Christian social responsibility which can be seen almost everywhere in the world. The problem of loyalty and Westernization must be the problem of other ethnic groups, too. But still we can see particular significance of these dual axioms from the Japanese-American setting.

For instance, this emphasis on the spiritual sometimes appears as an escape from reality. Those who are oppressed search for their way of escape in something spiritual. When people cannot find resolution in their real lives, they try to find it in their inner lives or

in the world beyond. When this happens religion works as a catharsis from frustration, but does not have the active power needed to solve social problems. Religion becomes a kind of escapism.

Christianity may have related with escapism, when an oppressed ethnic minority group accepted it. This may be something like a desire for Jodo (a heavenly pure land, or paradise) by Jodo-Shinshu Buddhism believers. A hymn with a plaintive tune, "Golden Hill", is a favorite number of Issei Christians. The words were written by a Japanese Christian school teacher in 1903. This hymn describes the Christian pilgrimage: "I am alone passing a mountain road, but I am safe because the Lord is with me" (the 1st stanza), "When the sun sets, I sleep resting my head on a stone. Even in a short sleep, let me see the promised land!" (the 6th stanza).<sup>18</sup>

Of course, escapism does not yield fruitful results. In order to step forward from past bondage, and to establish a more meaningful Christian life, a more active posture will be needed. People need psychological liberation, too, as well as exterior liberation. In "A Theology of Liberation", Gustavo Gutierrez says:

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<sup>18</sup> Hymn number 404 of present Japanese Hymn. This number is well known as "YAMAJI KOETE" (Across a Mountain Pass).

But modern man's aspirations include not only liberation from exterior pressures which prevent his fulfilment as a member of a certain social class, country, or society. He seeks likewise an interior liberation, in an individual and intimate dimension; he seeks liberation not only on a social plane but also on a psychological.<sup>19</sup>

Inevitably some dual axioms have been brought to Japanese-Americans as the two civilizations have met. Being transplanted to a different soil, being caught between two big civilizations, Western-American and Oriental-Japanese, Isseis have experienced many embarrassments. As an example, when one waves a hand with the palm downward, for Japanese, it means "come", but Issei found that it meant "goodbye" in America. The sign of a round shape made by a thumb and a forefinger means "money" for Japanese, but for Americans it is the sign of "O.K.". Beyond these small gestures, there are very many differences in the way of living, the way of thinking, and in value judgements.

At the encounter of two civilizations, if one is subordinate to the other, there will be fewer conflicts, but when those civilizations are at equally high levels, there will be more conflicts.

Looking through the history of Japan, we can determine the Japanese to be a kind of magnanimous people, for they have absorbed many different cultures from the

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<sup>19</sup>Gustavo Gutierrez, A Theology of Liberation (Maryknoll, N.Y.: Orbis, 1973), p. 30.

outer world: from Korea, from China, from India, from Europe, and from America. The United States also has a huge capacity for amalgamating many cultures from all over the world.

Here, in the United States, we can see the possibility of a multi-cultural society and we can also predict that the Japanese-American will take an important part in this compound nation.

Among the Japanese-Americans, Christians have an especially great responsibility in forming the new multi-cultural society, since one of the important functions of Christians is the duty to act as mediators. Once, Christianity gave consolation to oppressed people, and then Christian churches became vehicles of Westernization. Although Christianity has been a bridge between cultures, it should also be involved in creating new culture.

H. Richard Niebuhr discussed the relationship of Christ and culture. He delineated five theological views. They were: 1. Christ against Culture, 2. The Christ of Culture, 3. Christ above Culture, 4. Christ and Culture in Paradox, and 5. Christ the Transformer of Culture. In the chapter "Christ the Transformer of Culture", Niebuhr recognizes the seriousness of man's corruptibility, but it is never from a dualistic point of view.

To mankind with this perverted nature and corrupted

culture Jesus Christ has come to heal and renew what sin has infected with the sickness unto death.<sup>20</sup>

Christians must affirm that their culture is under Christ and they should take responsibility for creating Christ-oriented culture.

Mentioning the views of F.D. Maurice, Niebuhr says:

His (Maurice's) attitude toward culture is affirmative throughout, because he takes most seriously the conviction that nothing exists without the Word. It is thoroughly conversionist and never accommodating, because he is most sensitive to the perversion of human culture, as well in its religious as in its political and economical aspects. It is never dualistic; because he has cast off all ideas about the corruption of spirit through body, and about the separation of mankind into redeemed and condemned. Furthermore, he is consistent in rejecting negative action against sin; and always calls for positive, confessional, God-oriented practice in Church and community.<sup>21</sup>

As it was mentioned in the former chapter, the new era of U.S.- Japan relationship has come. Also the author feels that the United States is just at the beginning of forming a great multi-cultural nation with diverse ethnic heritages. At this time of transition, the Japanese-American, as well as all the other ethnic groups, has responsibility in the formation of a new culture.

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<sup>20</sup>H. Richard Niebuhr, Christ and Culture (New York: Harper & Row, 1975), p. 213.

<sup>21</sup>Ibid., p. 299.

Problems peculiar to the Japanese ethnic group will be sublimated into a new culture under the light of Christ, the transformer of culture. But some significance of the dual axioms, e.g. patriotism to the native land and patriotism to the promised land should be well taken into account in forming a new ethos for the new society.

## CHAPTER IV

SIGNIFICANCE OF THE JAPANESE ETHNIC GROUP  
IN THE UNITED STATES

In this chapter, the author is trying to make some observations on the Japanese ethnic group, clarifying its significance. The observations will be made from two aspects; one from the survey of their history of about one hundred years in this nation, picking up their particular experiences. And then, the author would point out their significance in comparison with the people of the Bible. Of course, the Jews have suffered greatly in history. The massacre of six million of their people during World War II in Europe was so harsh that the Japanese ethnic group's suffering during the war could not bear comparison with it. However, the history of the people of the Bible gives us a proto-type which is valid everywhere in the history in which the Almighty acts.

Johannes Blauw once said:

...the whole history of Israel is nothing but the continuation of God's dealing with the nations. and that therefore the history of Israel is only to be understood from the unsolved problem of the relation of God to the nations.<sup>1</sup>

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<sup>1</sup>Johannes Blauw, The Missionary Nature of the Church (New York: McGraw-Hill, 1962), p. 19.

In the light of the Bible, one may see some resemblance between this small ethnic group, Japanese-Americans, and these Israelites of history.

#### A. AN OPPRESSED MINORITY GROUP

The Japanese group has been a minority group in the complexed society of the United States. As we have seen in previous chapters, the history of the Japanese immigrant can be traced back to 1960's. A British vessel "Scioto" brought about 150 Japanese men and women to Honolulu, Hawaii in 1868, and a steam boat "China" brought a handful of people to San Francisco, California in 1869. They were the first immigrants from Japan. As to immigrants from the Orient, the Chinese were the predecessors to the Japanese. Laborers from China in those early days were simply the object of prejudice and discrimination.

The Chinese were imported to assume the menial, unpleasant kind of work that white Americans shunned.<sup>2</sup>

In some areas killing a Chinese was no more a crime than killing a dog. The slayers were safe; the testimony of a Chinese carried no weight in court.<sup>3</sup>

Japanese immigrants who came later than the Chinese gradually took the place of the Chinese as laborers on the West coast. A comparison of Chinese and Japanese population

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<sup>2</sup>Bill Hosokawa, Nisei, The Quiet Americans (New York: Morrow, 1969), p. 42

<sup>3</sup>Ibid.



in the United States on the table shown below indicates how the Japanese immigrant replaced the Chinese.

Year	Chinese	Japanese
1850	3,227	-
1860	34,933	-
1870	63,199	55
1880	105,465	148
1890	107,488	2,039
1900	89,863	24,327
1910	71,531	72,157
1920	61,639	110,010
1930	74,954	138,834
1940	77,504	126,947 <sup>4</sup>

As long as they remained a very small minority, there was no trouble. The only problem was that they were scorned and discriminated against. This land of North America had been settled by whites, and when the United States government declared in 1890 that there was no more "frontier", the whole United States was a white dominated nation. Small ethnic groups which bore different colors inevitably destined to be "black sheep".

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<sup>4</sup>Ibid.

According to Winifred Raushenbush:

It should be the first rule in the book of etiquette on race relations that the foreigner should never become the major element in the population, unless he is a slave; in fact, unless the foreigner remains a very small element in the population there is inevitable friction and alarm.<sup>5</sup>

Now let us turn our eyes to the people in the Bible. Those who are depicted in the Old Testament are oppressed Jewish minority in Egypt, small group of Jews in exile, and also are some "remnants" which significantly appears in the prophecy of Isaiah. (Isaiah 10:20 ff.) A small group of people in obscurity were always the greatest concern of the Bible. Israelites were small in number, yet they were loved by God and were chosen as God's people.

It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all people; but it is because the Lord loves you, and in keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. (Deuteronomy 7:7,8)

The Japanese ethnic group in the United States has been a minority group. And most of the time it has been an oppressed minority group like the people of the Bible.

#### B. RELOCATION CAMP AS AN EXILE

Some see the evacuation of Japanese-Americans from

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<sup>5</sup>Ibid., p. 64

West coast in the war time as an Exodus.<sup>6</sup> However, more appropriately, it should be called an Exile, because Exodus meant a journey from a bondage to freedom, but, contrarily, the Japanese evacuation in the World War II was to put them into bondage. They were not allowed normal citizen life and confined behind barbed wire. This happened only to Japanese-Americans.

The United States was at war not only with Japan but also with Germany, Italy, etc. Why were not Americans of German and Italian ancestry also evacuated into relocation camps along with the Americans of Japanese ancestry? An explanation is made that this was simply because of their number. Those of German and Italian ancestry were so many in number that it was actually impossible to confine them in relocation camps.<sup>7</sup> This is partially true. For in

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<sup>6</sup>cf.: Jacobus tenBroek, Edward N. Barnhart, and Floyd W. Matson, Prejudice, War and the Constitution (Berkeley: University of California Press, 1975) Chapter III; and Hosokawa, Chapter 19.

<sup>7</sup>Between 1820 to 1924, about 5,640,000 Germans immigrated into the United States, which is 8.7% of German population and 15.7% of whole immigrants to the U.S. During the same period, about 4,560,000 Italians came into the U.S. which is 1.7% of Italian population and 12.7% of whole immigrants to the U.S. Tamotsu Murayama, Amerika Nisei (The American Nisei) (Tokyo: Jiji Tsushin Sha, 1966) pp. 17 f.

Hawaii, most Japanese people were not evacuated because there were too many of them. Only certain leading Japanese people in Hawaii, 1,875 in number, were sent to the mainland for internment.<sup>8</sup>

At any rate, Japanese were very handy target of antagonism. Bill Hosokawa says:

In seeking to analyze the reason why reaction against Japanese Americans was so intense, some observers have noted that Germany had Hitler and Italy had Mussolini, both figures that were easy to hate and easy to caricature. These caricatures could not be linked with German Americans or Itaro Americans. But there were no such handy target in Japan for America's patriotic ire. Tojo and Hirohito were virtually unknown to the American public. They had not appeared larger-than-life on American newsreel screens, ranting and posturing in front of phalanxes of uniformed henchmen. So an old stereotype was dusted off and the Japanese enemy pictured as a buck-toothed, bespectacled, mokey-faced sneak, a hateful racial canard that was easily applicable to the Issei and Nisei. Their racial homogeneity ("They all look alike to me," two generations of whites had complained without really trying to see individuals) made them perfect subjects for stereotyping. The physical characteristics of the Japanese made it simple to segregate them, just as with the Negroes. And in the stereotype mold, a Nisei instantly became a "Jap", no matter how many generations his family had been separated from the old country, no matter how wide the cultural and ideological gap that had been opened between him and his ancestral land. The caricature of the Japanese enemy was identifiable as the schoolboy, the vegetable farmer, the gardener and corner grocer in military uniform. Not so with Germans and Italians. Like other elements, of the racial potpourri that is America, they come in many shades of white, in many suit sizes, their noses hooked or straight with their hair ranging from blond to darkest brunette. In the

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<sup>8</sup>James H. Okahara, A History of Japanese in Hawaii, (Honolulu: The United Japanese Society of Hawaii, 1971), p. 265.

melting pot they quickly became indistinguishable. Morton Grodzins points out additionally that the German enemy (Nazi) and Italian enemy (Fascist) would be distinguished verbally from Germans and Italians in the United States, "but no such convenient nomenclature existed for the Japanese. In most public discussions both citizens and enemies were 'Japs.'"<sup>9</sup>

If Japanese-Americans were "whites", they might not be evacuated.

Mayor Rossi (of San Francisco) was arguing that Italians and German aliens should be less suspect than Japanese aliens and their American-born offspring.

Why?

Because Italians and Germans are white, and the Japanese are of another race.<sup>10</sup>

The evacuation started in 1942, about three months after the Pearl Harbor attack, by the document which is known as Executive Order 9066. This caused "the immediate evacuation of all persons of Japanese lineage and all other, aliens and citizens alike, whose presence shall be deemed dangerous or inimical to the safety of the defence of the United States from all strategic areas."<sup>11</sup> All of a sudden, the tragedy came upon Japanese-Americans who were free citizens and residents of communities, law-abiding, productive and proud. Without any reason other than the fact that they were of Japanese lineage, they were forced

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<sup>9</sup>Hosokawa, p. 247.

<sup>10</sup>Ibid., p. 287; parentheses by the author.

<sup>11</sup>Ibid., p. 280.

to be the object of evacuation. Among all the ethnic groups in the United States, only Japanese-Americans experienced exile.

They were forced to go to 15 Assembly Centers first, and then they were sent to 10 Relocation Camps. The camps controlled under WRA (War Relocation Authority), their location, the date of opening and population were:

Manzanar	California	April 1, 1942	10,000
Poston	Arizona	May 8, "	20,000
Tule Lake	California	May 27, "	16,000
Gila River	Arizona	July 20, "	15,000
Minidoka	Idaho	August 10, "	10,000
Heart Mounatin	Wyoming	August 12, "	11,000
Granada	Arkansas	August 27, "	8,000
Topaz	Utah	September 11, "	10,000
Rohwer	Mississippi	September 18, "	10,000
Jerome	Mississippi	October 6, "	10,000 <sup>12</sup>

Almost 120,000 people of Japanese lineage spent 3 years in war time in those camps. Most of the camps were located in remoted desert areas which were freezing cold in the winter and sizzling hot in the summer. Wooden barracks were barely enough for shelter. Blanket partitions did not give them privacy. Thus the United States govern-

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<sup>12</sup>Hosokawa Ibid., p. 339, and Motomitsu Matsumoto, Fukko Senjoh ni Odoru Kikan Dohoh (Returned compatriots acting in reconstructions) (Los Angeles: Rafu Shoten 1949), pp. 31 f.

ment confined many of its good citizens behind barbed wires. A verse written by an internee well describes their psychology:

Snow upon the rooftop,  
 Snow upon the coal;  
 Winter in Wyoming -  
 Winter in my soul.  
 - Miyuki Aoyama -<sup>13</sup>

In its treatment of Japanese-Americans in the war time, the United States missed a big chance to show its greatness. If the government had treated them fairly, all the nations might admire the justice and fairness of this great nation.

To repeat, this group of Japanese-Americans, and only this group, suffered the "Exile". Being mostly good American citizens, they still suffered imprisonment.

Exile was a unique experience of the people of the Bible. There were several exiles in the Old Testament history such as exile in Egypt, exile in Assyria. But the best known was that in Babylon. In the sixth century B.C., Judah was defeated by Babylon and many Jewish people were brought to that country for exile which lasted for about a half century. Through this bitter experience, Jewish people deepened their inner, spiritual life. They widened their sight toward the world. We can trace the influences

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<sup>13</sup>Hosokawa, p. 337.

of the exile in post-exile prophets such as the second Isaiah.

Japanese-Americans, too, were captured and experienced the bitterness of exile. But for most of them, this happened at their home land instead of being taken away to a foreign country. Many of them were native born U.S. citizens. Even though they were American citizens, they were treated as enemies.

The Epistle of Diognetus which was written supposedly in the sixth or seventh century well describes the life of Christians in early period of Roman empire. It says:

Christians are not distinguished from the rest of mankind by country, or by speech, or by custom. They do not dwell in cities of their own, or use a different language. ...They live in countries of their own, but simply as sojourners; they share the life of citizens, they endure the lot of foreigners; every foreign land is to them a father land, and every father land a foreign land.<sup>14</sup>

Maybe we can read a metaphor of history. Some Japanese-Americans, too, lived in their home land as foreigners. They were in exile in their father land.

### C. BLOODSHED WITH NO REWARD EXPECTED

One of the big reasons for the evacuation of Japa-

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<sup>14</sup>Diognetos E (To Diognetos) (Tokyo: Chuo Shuppan Sha, 1965), pp. 44 f.



nese-Americans from the West coast was the difficulty in distinction of their loyalty. The most suspected group of people among Japanese-Americans was the so-called Kibei. Literally, this Japanese term Kibei stands for those "returned to America", which means America-born Japanese who stayed in Japan for a number of years for education and came back to the United States to live. Because of their education in Japan, their loyalty was doubted. As a matter of fact, when Japanese-Americans' loyalty was tested by questionnaire about 11% of those questioned said "No" or gave qualified answers to loyalty questions.<sup>15</sup> But we must not overlook the fact that this question was put to them under very unusual circumstances: behind barbed wire. Rather, many Japanese-Americans tried to prove their loyalty to the United States "by blood", i.e., volunteering for military service.

In history, Japanese had already served in the United States military service many years ago.

In fact the history of Japanese in U.S. military service goes back to the Spanish-American War. Seven Issei members of the crew of the battleship Maine died when she was blown up in Havana harbor in 1898. Other Issei served aboard U.S. warship in the battle of Manila Bay on May 1, 1898.<sup>16</sup>

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<sup>15</sup>Hosokawa, p. 365

<sup>16</sup>Ibid., p. 394.

Also, even in the early stage of World War II some Nisei men were already serving military intelligence agencies in translating and interpreting. We cannot overestimate the Nisei's contribution in the field of intelligence activities in the Pacific war area and in the ensuing occupation and reconstruction of Japan after the war.

Among those who were in internment, there was an eager desire among young people to prove their loyalty by volunteering for military service. But after the Pearl Harbor attack, the U.S. Selective Service System had changed the classification of Nisei to 4C--aliens not subject to military service. Moreover the Army demanded evacuation of the Japanese-Americans and carried it out. Yet some eager young people asserted their right to fight against enemies in the time of peril. There were objections, of course, from some Japanese-Americans who were suffering in internment, against this zeal for loyalty. But after all, amazingly, the majority of the internees supported the people who wanted to prove their loyalty in military service.

On January 28, 1943, Secretary of War Stimson announced plans of forming combat teams made up of Nisei.<sup>17</sup> Before this decision, President Roosevelt wrote a letter to Secretary Stimson, in which he applauded the plan to

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<sup>17</sup>Ibid., p. 363.

form a Nisei combat team. He said:

No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of citizenship, regardless of his ancestry. The principle of which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry.<sup>18</sup>

The author was in Tokyo, Japan in the time of the war. I still remember that school teachers used to mention about the YAMATO DAMASHII (the Japanese spirit), which even the Japanese in America should have. Therefore, they concluded, surely Japanese Americans would rise against American government. On this matter, however, Roosevelt was more right. "Americanism is a matter of mind and heart, and is never a matter of race and ancestry".

In Hawaii the decision to accept Nisei volunteers was enthusiastically welcomed. More than 10,000 men volunteered although only some 1,500 were being sought. Because of this response the quota was nearly doubled and in April, 1943, 2,686 Hawaiian Nisei arrived at Camp Shelby on the mainland. There, another 1,500 mainland volunteers joined them. They were:

volunteers selected from 2,500 young men who had stepped forward to serve in the Army that had sent them and their families into the evacuation camps. Nearly half were still residents of the camps when they volunteered, leaving their parents and families

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<sup>18</sup>Ibid., p. 366, underlined by the author.

behind barbed wire to go out and fight for their country. This response, one observer noted, while not as impressive as that of Hawaii, was even more heartwarming for the mainland Nisei had the courage and vision to see beyond the watchtowers of the American-style concentration camps.<sup>19</sup>

The Nisei outfit was designated as the 442nd Regimental Combat Team. Their motto was "Go for broke", which means "shoot the works" or "go all out".

Their most noted brave action was the battle in Southern France to rescue the "Lost Battalion", a Texan Battalion which was isolated and was helpless in enemy siege. After three days of intense fighting, often with grenades and bayonets, the Nisei broke through the siege and rescued 211 men - all that remained of the Lost Battalion. The 422nd Combat Team then pushed on to take the ridge that had been the Lost Battalion's original objective. In this action the 422nd Combat Team suffered 814 casualties including 140 dead.<sup>20</sup>

When the war ended in seven major campaigns, the 442nd had suffered 9,486 casualties--more than 300 percent of its original infantry strength--including 600 dead. Some of the men had three Oak Leaf Clusters to attach to the ribbons of their Purple Heart medals.<sup>21</sup>

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<sup>19</sup>Ibid., p. 403. (2,686 were selected out of over 10,000 Nisei in Hawaii, and 1,500 were selected from 2,500 mainland Nisei.)

<sup>20</sup>Ibid., p. 404.

<sup>21</sup>Ibid., p. 409

On their return home in 1946, President Truman said to the 442nd men, "...You fought not only the enemy, but you fought prejudice - and you won".<sup>22</sup>

The author tried to discover if there was any accompanying grant for those Nisei men's volunteering for military service. But as far as I know there was no accompanying release of their families from relocation camps or restoration of their right of citizenship.

The Reverend Hiro Higuchi, a retired chaplain of the 442nd Combat Team, told the author a story of the war. A man called Sakamoto from Florin, California volunteered for a very hazardous job of patrol. While he was patrolling, he was shot and killed. When the Reverend Higuchi examined this body he found in his pocket a letter from his family in Florin. It told him that their house was burnt and destroyed by an anti-Japanese white mob. When Sakamoto volunteered for patrol, he already knew what had happened back home. Yet he volunteered for the hazardous task. He gave his life for his fatherland.

Those brave Nisei, Japanese-Americans volunteered for no other reason than to show their loyalty to the United States. They shed blood for no reward but purely to demonstrate their loyalty. Bill Hosokawa quoted a prayer given by a Congressman Barrat O'hara of Illinois, which was given on June 11, 1963. Let the author quote

this prayer again in honor of the blood shed with no reward:

I do not know of any group in this history of our country who has suffered so much without justification and has come out of it to make such a great contribution with never a scar of resentment or faltering their love of and loyalty to country. God bless the Japanese Americans.<sup>23</sup>

Amen!

#### D. A ROLE OF MEDIATOR

When the author was a child, his grandmother used to tell a story which has somewhat nationalistic and racist taste emphasizing Japanese supremacy. It goes this way: "In the beginning, when God created a man He took flour, kneaded it, and put it in an oven and baked it. The first time God was so anxious to see what would come out as His creature, that He took it out of the oven too early. The first one was underdone and too white. 'It's no good', God said, 'let us put this in the Occident'. At the second time He left too long and came out really dark one. 'Well, it's no good either. Let us place this in southern country.' At last, as the third time, He got ideal one. 'Well, this is the best of all,' God said, 'let us put this in Japan, the country of the rising sun.'"

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<sup>22</sup>Ibid

<sup>23</sup>Ibid, p. 393.

Presumably this fable was brought from somewhere else, outside of Japan, because God's creation is not traditional Japanese thought and also baking in an oven is not originally, a Japanese way of cooking. I once heard from a Filipino friend that they have a similar allegory. This might be a fable originating in one of the Asian countries which were under western colonial domination.<sup>24</sup> Yet this fable indicates to us that, physically, the Orientals are between blacks and whites by their coloring.

1963 was the year the United States celebrated the centennial anniversary of emancipation of the negro slaves. Since that year, caught up in the tide of increasing civil right movements, Asian ethnic groups in the United States have also been asserting their rights as citizens. Asians are, of course, minority ethnic groups which have equal rights in this ethnically pluralistic society, the United States. But at the same time the Asian situation may be a peculiar one between whites and blacks. Maybe the role should be that of mediator.

Among the Asian groups, the Japanese have been known by their industry, productiveness, honesty, reliable good nature and intelligence. They worked hard in the agricultural fields in California and changed them to

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<sup>24</sup>Some suggest the possibility of American Indian origin of this story.

productive farm land. Their crime rate has been always remarkably low among all the ethnic groups in the United States.<sup>25</sup> Issei people dedicated themselves to the education of their children, the Nisei.

This Japanese ethnic group has also gone through peculiar experiences. As we have seen in this chapter, they are one of oppressed minorities. They experienced an Exile. And they even shed blood with no reward. Considering all of this, what would be more natural than to conclude that this particular ethnic group has a certain significance in the society?

The Letter to the Hebrews describes Jesus Christ as the mediator: "But when Christ appeared as a high priest of the good things that have come.... he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption". (Hebrews 9:11, 12) There is a possibility for Japanese ethnic group to be a mediator, being between blacks and whites, from their background. The loyalty which was proved by the blood shed of many young Nisei indicates a new possibility of patriotism to a nation which is bound together with hearts and minds. God may be trying to show something in the history with this ethnic group.

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<sup>25</sup>Tamotsu Murayama, Amerika Nisei (The American Nisei), pp. 50 ff.



We see God who acts in history;

In the Biblical tradition God is known by his mighty acts in history, and what he does in these events is "always related to the liberation of the oppressed." God made himself known "in the history of oppressed Israel and decisively in the Oppressed One, who is Jesus Christ."<sup>26</sup>

Here the author is not trying to compare Japanese ethnic group to Christ, however, at least he thinks there must be a possibility to activate this Japanese ethnic group as a reconciler in the society, being among many other ethnic groups, being between whites and blacks.

In August, 1963, at the climax of the civil rights march on Washinton D.C. in which some 250,000 participated, Dr. Martin Luther King, Jr. made an unforgettable address, in which he said: "I have a dream. It is a dream deeply rooted in the American dream... that one day this nation will rise up and live out the true meaning of its creed, 'We hold these truth to be self-evident: that all men are created equal...'"<sup>27</sup> This was something responding to a song written by Japanese-Americans who were confined behind barbed wire in relocation camps during the war.

"There was a dream my father dreamed for me  
A land in which all men are free --

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<sup>26</sup>Donald G. Shockley, Free White and Christian (Nashville: Abingdon Press, 1975), p. 44.

<sup>27</sup>Ibid., p. 36

Then the desert camp with watchtowers high  
 Where life stood still, mid sand and brooding sky  
 Out of the war in which my brothers died --  
 Their muted voices with mine cried --  
 This is our dream that all men shall be free!  
 This is our creed we'll live in loyalty  
 God help us rid the land of bigotry  
 That we may walk in peace and dignity."<sup>28</sup>

Why could not this Japanese ethnic group be a mediator of the world in which people are still struggling for equality, justice and peace, against prejudice and discrimination?

#### E. SUMMARY

Once for many Japanese-Americans, Christianization simply meant the Western-Americanization. As we have seen in a previous chapter, many Japanese-Americans became Christians with the intention of becoming more American. Together with studying English and learning western manner and ways of living, to be a Christian was for many Japanese-American youth a big step in assimilating themselves to other American citizens from European cultural backgrounds. When the former Pacific Japanese Annual Conference of the United Methodist Church disbanded in 1964, there was obviously an intention to assimilate Japanese into white culture. Japanese-American churches were encouraged to

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<sup>28</sup>Hosokawa, p. 392.

merge with white American churches and Japanese-American themselves tried to "think white".<sup>29</sup>

But soon after, as we have seen, this measure yielded some problems; decrease of Japanese-American church goers, demoralization, and decrease of ministry candidacy from Japanese-American, etc. Henceforth there has been a change of strategy. Instead of a "melting pot" view of society, a "salad bowl" concept came up before us. "Melting pot" civilizations intend to melt all the elements to make an amalgamation, but "salad bowl" intends to preserve all the flavor of ingredients, the cultural background of the constituents. Each group of constituents of the American society must have something to contribute out of their own cultural heritage. In making good use of them, we can achieve a totally new kind of civilization. In this view point, among each ethnic group there came out strong interest and concern for their roots, identities and cultural backgrounds.

Everyone in the world has its raison d'etre. So does every ethnic group. As to the raison d'etre of the Japanese ethnic group in the United States, we may find it in their industry, productiveness, intelligence or in their artistic sense. But above all, the author wants to see

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<sup>29</sup>Ethnic Minorities in the United Methodist Church (Nashville: Discipleship Press, United Methodist Church, 1976), p. 9.

the significance in its history, in what this group has experienced. Namely, as we have seen in this chapter, their being as an oppressed minority, having had an experience of exile, and war time bloodshed with no reward. The author has also pointed out some resemblance of the history of this people with the history of the people of the Bible. Of course these are experienced without any self consciousness as Christians. Rather they have happened mostly outside of Christian context. However, almighty God who is the creator of all humankind and the author of history sometimes shows His will even with gentiles.

The Japanese-American is a ~~small~~ minority in the United States counting only 0.5 per cent of the whole population. But God often uses small ones as His chosen instrument. "Do not judge by appearances." (John 7:24) In case small one may have formidable importance in history.

In the course of building up their identity since the early 60's, generally, the theology of Japanese Americans has tended to move toward a kind of liberation theology. They have asserted their rights toward prejudice and oppressions. It seems to me, however, that we have come to a stage where we can examine the significance of this particular minority group and of what this group can contribute to the total society of the United States.

What can this ethnic group contribute out of its

cultural background and from its particular historical experience as exile? This is a question set before this ethnic group for their future.

Along this line, and in the following chapters, the author will continue to discuss more concrete ways so that this Japanese ethnic group can make a better contribution to the total society of the United States.

## CHAPTER V

AVENUES OF MINISTRY TO JAPANESE ETHNIC GROUP  
IN THE UNITED STATES

As the author already mentioned in the Introduction of this paper, Arnold Toynbee once said that the 20th century will be defined as the century of mankind stepping forward into a new world wide civilization.<sup>1</sup> The change of the last decade of our century is not like the change of decades of former centuries. There is a qualitative difference of civilization, and this change yields a grave influence on each person in this world.

The maladjustment accompanying accelerated change have created terrifying crisis at fundamental points in civilization--political organization, the pattern of economic production, and family life.<sup>2</sup>

It is questioned also, whether our churchmen could meet this drastic change and survive into the next century. Or even could the churchmen be changing agent, as a group to give influence and direction to the other contemporaries? And then, how about with the Japanese-American Christians?

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<sup>1</sup>Tracy K. Jones, Our Mission Today (New York: World Outlook Press, 1963), p. 38.

<sup>2</sup>Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1974), p. 9.

Often the church has been in a leading position in the world. In England, at the time of industrial revolution, in Japan, the Meiji era, and in the United States until the beginning of the early 1960's. To meet the need of the poor at the time of the industrial revolution in England, the Sunday School and the Salvation Army were born. In the turmoil after the Meiji Restoration, Christianity in Japan played a big role in the field of education and welfare, and facilitated the modernization of Japanese society. Now, how can Christianity be the changing agent of society in this world?

Our theology should be deeply related to the contemporary world's need. Once, when Japan was in a depression after World War II, Professor Dr. Kazo Kitamori wrote the famous "Theology of Pain of God" which links the pain of God with human destiny. This was born from the bitter experience of the Japanese after defeat in the last war.

As part of accumulating force of church renewal, theology is increasingly relating tradition to contemporary life. Within that emphasis churchmen are moving to add strategies to pronouncements, and the dynamics of process to the description of goals. In asking, What is God doing now? they are finding new shapes for their own ministries. Whether they are pastors or laymen, they increasingly recognize that they should be sharing this common style of life.<sup>3</sup>

We have seen the history of the Japanese ethnic

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<sup>3</sup>Ibid., pp. 11, 12.

group in the United States. We have seen their problems, difficulties and also their significance. Hereafter, in this chapter, the author will discuss some concrete avenues of ministry in response to those issues. It seems important to discuss some effective avenues of ministry to this Japanese ethnic group since this minority is now at a turning point in history: the beginning of a new era of U.S.- Japan relationship.

#### A. MORALE BUILDING

In the Introduction of this thesis, under the section of A, 2, "Limited View of Their Sense of Christian Mission", the author has pointed out the conservative trait of most Japanese ethnic churches in the United States. Also he discussed the issues again in Chapter III as the dilemma between a puritanistic trend and social responsibility.

Generally their posture is individual-salvation-oriented rather than social-responsibility-oriented. This is also closely related with their cultural ghetto phenomenon. The author also pointed out that this kind of trend was fostered by personal ethic type Christian adopted by early samurai clans and mentioned that this unfortunately formed a kind of escapism.

After World War II, there were efforts to assimilate



Japanese Christians into total American Christendom. But this did not work out. As a matter of fact, these attempts quite discouraged the Japanese ethnic churches. Paul Nagano pointed out the unfavorable results of the merger of Japanese churches with Caucasian churches.

The Japanese Methodist Provisional Conference was dissolved and amalgamated into the regular larger Methodist Conference. Several churches have merged with the consequences unfavorable for the ethnic members and ministers.<sup>4</sup>

Since 1960, twenty-three Japanese ethnic ministers have sought employment in non-church vocations or have left the ethnic church, while five of the Japanese ethnic churches in California are led by Caucasian ministers.<sup>5</sup>

Thus, many Japanese-American ministers lost their positions and many of their church members scattered and then disappeared.

Let us observe the matter from another aspect. Although the Japanese Christian Mission in North America has over 100 years of history, their Christian society has not matured enough if we compare it with human growth. Erik Erikson once presented well-known "Eight Stages of Man" which divided a human development into eight age levels.<sup>6</sup>

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<sup>4</sup>Paul M. Nagano, "The Japanese Americans' Search for Identity, Ethnic Pluralism, and a Christian Basis of Permanent Identity," compiled in Roy I. Sano (VI) The Theologies of Asian Americans and Pacific People (Berkeley: Asian Center for Theology and Strategies, 1976) p. 226.

<sup>5</sup>Ibid., p. 227.

If we apply this "Eight Stages of Man" to the Christian society of Japanese-American, it will still be among the age group from 6 $\frac{1}{2}$  years to puberty, because their main concern and interest are still directed to their own welfare and fellowship.

In 1971, when the author was sent from the KYODAN (The United Church of Christ in Japan) to a Japanese-American ethnic church in Los Angeles, it appeared to him that the Japanese-Americans were satisfied within their own groups and had little ambition to reach out to the wider world. What the Nisei wanted most from the author was just to console their Issei parents. There were no obvious attempts by this group to influence society, and it appeared that they were contented with their small world.

In a sense, Japanese-Americans have now attained a kind of happiness. They no longer suffer oppression as the Isseis suffered in their younger days. Their Nisei and Sansei (the second and the third generations) are well educated and many of them are occupied professionally as physicians, lawyers, teachers, dentists, etc. Older Isseis are now retired and enjoy their living. (In the case of Hawaii, as their immigration started much earlier, most Isseis are already deceased). Most Issei have some kinds

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<sup>6</sup>Seifert and Clinebell, Jr., Ibid., p. 69.

of hobbies, mostly very traditional Japanese -- Shakuhachi (Bamboo Flute), Shigin (Poem Chanting), Uta (Story Chanting) Bonsai-raising, Japanese dancing, etc., as they were mentioned in the Chapter I. They are happy, anyhow. After a long, long bitter journey through life, they have reached a happy goal, a quiet life. Good for them! But as a total Japanese-American group, one still expects the Japanese-Americans to be more active so that they can contribute something to the total society from their ethnic heritage. Bill Hosokawa once put a subtitle to his book "Nisei" which was "The Quiet American". They should not remain "quiet" any longer. They should speak out.

They need to be vitalized. What they need is vision, education and morale building. A United Methodist report on ethnic minority says:

The increasing immigration and growing ethnic awareness among Asians present the church with new challenges and opportunities. The no longer "quiet minority" must be heard and must be empowered; attention -- moral support and funding -- should be directed to Asian American self-determined programs, particularly in the inner city. Bilingual community ministries, which help Asian Americans with problems of language, housing, and employment, need support, as do experiments in indigenous Asian American curriculum development.<sup>7</sup>

Above all, however, the most important thing is for these Japanese-Americans to learn the significant meaning of the very essence of this particular ethnic group in the

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<sup>7</sup>Ethnic Minorities in the United Methodist Church,

United States. As the author stated in the summary of the previous chapter, Japanese-American ethnic group has its raison d'etre. The author also pointed out some significance of their history, as an oppressed minority, an experience of exile (relocation camps), and war time bloodshed with no rewards, etc.

The author is quite convinced that this small ethnic group, the Japanese-Americans, has a unique responsibility in Divine history. To let them learn this significance and their responsibility should be the basis of the ministry to this Japanese-American ethnic group in the United States. And this is also the reason why this thesis is written. The author feels that this is the most fundamental and at the same time the most urgent task of the ministry to Japanese-Americans in the United States.

#### B. CADRE

Cadre is a French word which means a specially trained group of key personnel. They are the people who give influence and are capable of training others. In performing a renewal attempt, the thing that is most needed is really awakened and capable persons. They need not be large in number, but should be influential and powerful.

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(Nashville: Board of Discipleship, United Methodist Church, 1976), p. 16.

For a group to grow, directed power, or motivation should be the fundamental basis.

Power can be defined as the ability to achieve purpose. In this general sense of the term, power takes many forms, such as military, economic, political, educational, or spiritual. It includes traditional educationally oriented activities of churchmen. But it also goes beyond that, moving from permissive and collaborative to coercive methods.<sup>8</sup>

This power should be found in creative motivations to construct the better society, and responsible participation in social affairs.

The Christian should never choose in this manner to remain powerless. The significance of his life is to be found in participation in creativity.<sup>9</sup>

Then, what is the appropriate process to obtain power in this world? Can a small group of Christians become powerful? Can a small ethnic group like the Japanese-Americans possess power? It is possible. Democracy allows even a small group the chance to attain some power.

The pyramid of power in our society are considerably more open to personal influence than we ordinarily realize. There are important points of entrance into the power structure, if one is willing to become active and affiliated. Polsby feels that on the local level "there is a good deal of evidence that decision makers become so by self-selection -- pushing themselves into the leadership group by showing interest, willingness to work, and competence." Despite the obvious resistances, national and international politics are now also in many ways more accessible to citizens than ever before.<sup>10</sup>

We can gain access to power in many ways: in communicating with the various elite and influential laymen, training the

laity to be opinion leaders, and so on.

These are not for the purpose of exercising their authority over society, but in order to regard social matters more seriously and in order to take a more responsible part in world affairs.

There are religious implications in all public issues. We do not need to ask which issues are political and which are religious. Since all such decisions affect human welfare, they are both political and religious.<sup>11</sup>

Every human problem has religious implications. In other words, religion should be connected with every aspect of the human world. Today more than in any other century, people are in need of guiding principles in order to live in this drastically changing world. Pollution problems, the population explosion, shortage of food and natural resources, grafting internal organs, or euthanasia--all these are recent matters of concern. The more progress that is made in the field of natural science, the more problems we have in this world.

In this kind of world, the massive majority is

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<sup>8</sup>Seifert and Clinebell, Jr., p. 129.

<sup>9</sup>Ibid., p. 193.

<sup>10</sup>Ibid., p. 204.

<sup>11</sup>Ibid., p. 209.

unconsciously looking for guiding principles. The decisive power is not always in the mass. They are often the "fluid majority". Then even a small group can be influential on the whole society. We can never overlook the power of small groups.

Those things which we celebrate today were initiated by a surprisingly few persons. Paul, Luther, the antislavery advocates, or modern proponents of civil rights originally had extremely few allies. Those things which future generations will celebrate are today only minority concerns. The saving remnant is both a Biblical concept and a contemporary reality.<sup>12</sup>

The most important thing is not how big the group is, but how big a concern these people have for human problems, and with that deep insight they have behind the phenomenal realities. The author believes that if the minority group of Japanese-American Christians really awaken, they can contribute something to total society.

In Japanese-American society, there have been some leading agents: JACL (Japanese American Citizens' League) which was formed in San Francisco in 1929, Japanese American Chambers of Commerce in many cities, Japanese-American newspapers, Japanese Caucuses in many denominations, and United Methodist Asian Advisory Committee -- to some extent, they all have been opinion leaders of the Japanese-American society.

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<sup>12</sup>Ibid., p. 218.

Toward the outer world, Japanese-Americans have produced some leadership.

Hailed by a leading sociologist as "our model minority," their success story can be symbolized by Senator Daniel Inouye of Hawaii, who was the keynote speaker at the Democratic National Convention in 1968. The same society that raised no significant protest when Japanese Americans were herded behind barbed wire, was willing, just twenty-six years later, to have a number of that community play a key ceremonial role within a basic political institution.<sup>13</sup>

Besides Inouye, Japanese-American society has also sent out other political leaders, such as George Ariyoshi, the Governor of the State of Hawaii, Senator Spark Matsunaga, Senator S.I. Hayakawa, etc.<sup>14</sup>

At any rate, the author would like to emphasize the need for fully awakened people to make the Japanese-Americans more influential in American society as it becomes more and more multi-cultural. And the cadre need not necessarily be a big group, but it should certainly be a faithful and knowledgeable band of people.

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<sup>13</sup>Roger Daniels and Harry H.L. Kitano, American Racism: Exploration of the Nature of Prejudice (Englewood Cliffs: Prentice-Hall, 1970), p. 119

<sup>14</sup>Senator Hayakawa, however, seemed to speak for the WASP middle class and against young blacks. Ibid., p. 120.



### C. NEW SCOPE OF ECUMENISM

In this section the author would like to present another key motive of the ministry to a small ethnic group such as the Japanese-American. In short, this is an idea to establish the church which is really relevant to the world. Let us see some ideas on church-world relationships.

First, the church and the world used to be quite a different sphere just like holy and secular concepts. This simple notion is still predominant even among contemporary Christians.

From the view of mission history, Roman Catholicism took the lead about the time of Reformation, because Reformers did not pay much attention to foreign missions. On the side of Roman Catholicism, some popes emphasized their responsibility of mission to the world as in the bull of Paul III: Sublimis Deus in 1537.<sup>15</sup> The author feels that what is known as "Two Swords Theory" which appeared in the bull of Boniface VIII: Unam Sanctam Ecclesiam in 1302 is the most significant. It set forth the highest claim made for papal power. There, two swords which derived from Luke 22:38 meant two worlds: the secular and

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<sup>15</sup>William Richey Hogg, "The Rise of Protestant Mission," in GERALD H. ANDERSON (ed.) Theology of the Christian Mission (New York: McGraw-Hill, Book Co., Inc., 1961), p. 96.

the church. Here the pope's supreme power of ruling over both worlds, sacred and secular, is asserted.

As it was mentioned, this simple concept still remains in many people in these days. They live under two axioms. Inside the church, they are under Christian principles, and when they go out in the world, their behavior and way of thinking are often captured by worldly ways.

However, against this old, yet still influential concept, a new idea has come out which tries to emphasize Christian responsibility in the world. The suggestion which mainly came out of the idea of Oscar Cullman is to make a schema of church-world relationship in two concentric circles. The living Word is in the center of the church and at the same time the church is in the center of the world. Each constituent of the church can serve Christ when he serves the world, and vice versa, since the church is in the midst of the world. This schema brought us a fresh idea of the church which is alive in the world.

Here the author would like to develop his own idea on the church-world relationship. The author has been interested in ecumenism since he studied this field in early 60's at his first study period in the United States. The author has special interest in ecumenism because he understands this is not only denominational cooperations or dialogue between different churches, but this is an es-

sential matter of the church in general.

As it is well known, the term ecumenism derived from a Greek term οἰκουμένη (oikoumene) which mainly means the inhabited earth, the surface of the earth inhabited by human beings, and sometimes in narrow sense, the portion of the earth inhabited by Greece, or the Roman empire.<sup>16</sup> This implies the church's responsibility and its mission to all the sphere of the world. It shows what the church should be in the midst of the world.

In a periodical on mission, an editorial said,

Oikoumene, a term used in the New Testament and the origin of our word "ecumenical," means inhabited world. It has special significance for Christian mission because the gospel is to be preached in the whole oikoumene (Matt. 24:14), and because it is the oikoumene itself that the earliest missionaries were accused of turning upside down (Acts 17:6). The inhabited world is now much larger and vastly more complex than in apostolic times. Yet the mandate to proclaim the gospel in every part of it remains unchanged, and authentic mission is still a disruptive force wherever oppression and evil exist.<sup>17</sup>

The author believes that the term "ecumenical" contains the mission responsibility to all the world and its inhabitants. From this view point, another schema

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<sup>16</sup> Mainly based upon Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (Edinburgh: Clark, 1951).

<sup>17</sup> "Mission in the Oikoumene", Occasional Bulletin of Missionary Research, II, 4 (October 1978), p. 117.

will be proposed. Let me quote what the author wrote in a Japanese symposium.

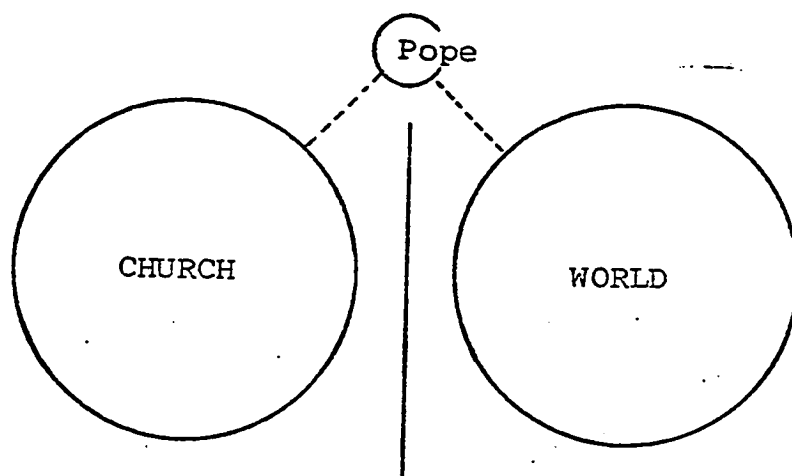
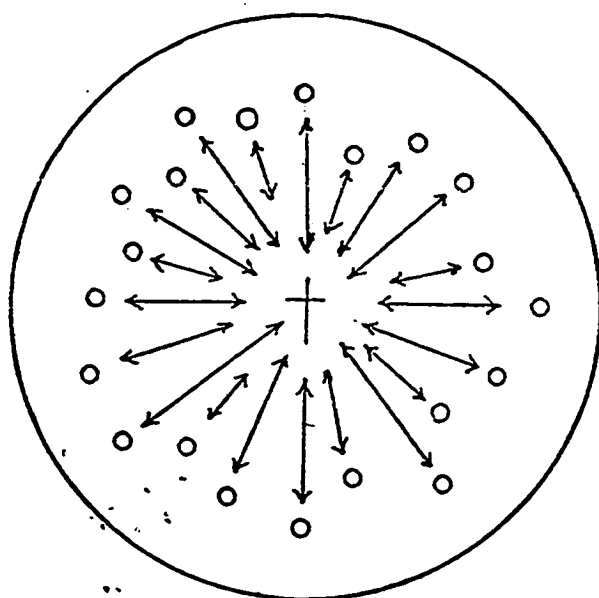
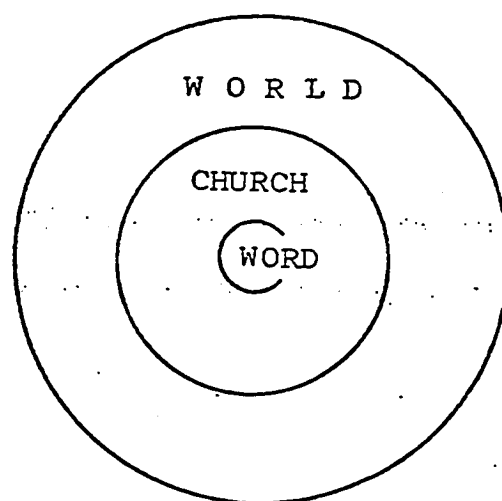
After the war, the church in the world often has been described by two centric circles -- having Christ in the center, inside smaller circle is the church and outside bigger circle is the world. Christ is the Lord of the church and at the same time He is the Lord of the world. The church and the world hold many things in common, and both of them are active in the light of Christ who conquers sin and death. The church and the world hold substantial co-relationship jointly having Christ as their Lord.

However, when we think of the mission which is essential to the church in this world, the church may be described by numberless dots scattered in a big circle of the world. Every part of Christ which is spread about and could be seen in everywhere in the world is each Christian.<sup>18</sup>

The church is nothing but living Christians themselves, who are the body of Christ. When they are gathered together on the Lord's day, there obviously exists a visible church, that of EKKLESIA, which means those who are called. On other week days, they all scatter into the corners of the world. But still they are (or should be) parts of the one body of Christ, the church. "There are many parts, yet one body." (I Cor. 12:20) Even though they are scattered, still there exists the church in the shape of DIASPORA

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<sup>18</sup>Jun Ehara, "Kyokai No Icchi To Senkyo" (Unity and Mission of the Church) in Takashi Suga and Zen'emon Momo (ed.), Nippon No Kirisuto-kyo No Konnichiteki Jissen (Contemporary Acts of Christianity in Japan) (Tokyo: United Church of Christ in Japan, 1972), pp. 92 f. English translation by the author.

SCHEMA 1SCHEMA 2SCHEMA 3

(scattered) permeating throughout the world. Repeating these two forms in weekly cycle, the church lives in the world.

These three ideas on church-world relationship which have been mentioned in this section are shown in schemata on the next page.

The purpose of this section is to make the nature of our ministry clear in observing some ideas on church-world relationship. The ministry is, the author believes, to foster the growth of vital Christians in this world and to build up the church which is relevant to this world.

#### D. PROPOSED STRUCTURE OF THE CHURCH --IDEA OF PARA-CHURCH

Robert K. Hudnut once made a prediction as to what the church would be like in 2000 A.D. He said that the church in 2000 would lose weight; that many members would leave the church and that only devoted, Bible-oriented people would remain. There would be no denominations, no Sunday Schools, and no buildings, he says. Hudnut points out that the Sunday School has not succeeded in the teaching of moral principles to children. He does not feel that the church should spend enormous sums of money and effort just to maintain the physical buildings.<sup>19</sup>

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<sup>19</sup>Robert K. Hudnut, The Sleeping Giant (New York: Harper & Row, 1971), pp. 144 ff.

Since the time of World War II, there has been somewhat of a movement away from the use of church buildings. In fact, the use of house churches has been seen in both Europe and Japan. The "house church" may be one way to overcome some of the shortcomings of the insitutional church by creating a more intimate type of Christian fellowship in the society.

In this sense, Mukyokai in Japan is a unique type of Christian fellowship which is not confined to church buildings. The Mukyokai movement was founded by an outstanding Christian leader Kanzo Uchimura (1861-1930). Neither he nor any of his adherents were associated with any specific church.

Mukyokai is generally understood as the "non-church movement" or "churchless church."<sup>20</sup> This movement, which is seen only in Japan, is said by some to be the most indigenous form of Christianity there. It so emphasizes the intellectual side of Christian faith that many students, teachers, and professors are attracted to it. Although Japan is not a "Christian" nation, since World War II, three presidents of Tokyo University, the supreme seat of learning in Japan, are Mukyokai Christians.

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<sup>20</sup>Yoshiro Ishida, "Mukyokai: Indigenous Movement in Japan," Practical Anthropology, (January-February 1963), 22.

Laying great stress upon individual faith, the Mukyokai Christians pay little attention to other factors. Their faith is individualistic, emphasizing the cross and cultivating a very devotional attitude.<sup>21</sup> They respect inner faith and spiritual devotion. Everything in the institutional church is the target of their offensive. Ways of worship, sacraments, ministry and laity, seminaries and their theology, the appointment of ministers, --all of these, they hold, spoil the purity of Christianity. They believe in the invisible church only as the body of Christ. Uchimura regarded the church (ekklesia) as quite different from institutional church or chapel (kyriakon). According to him, the union spontaneously made by those who believe in Christ is the real church.<sup>22</sup>

Mukyokai concern is seen in their Bible study. Their attitude is quite serious; they adopt the modern critical method; and they keep a high standard. A new translation of the Bible, a synopsis of the Gospels, a concordance, and a lexicon of Biblical languages have been produced by this group.

The Mukyokai is regarded as a very Japanese type of

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<sup>21</sup>Ibid., p. 23.

<sup>22</sup>Akio Dohi, Uchimura Kanzo (Tokyo: United Church of Christ in Japan, 1964), pp. 206 ff.



Christianity. This can be seen in three ways.

(1) The Mukyokai oppose the institutional church. Japan had never had a democratic group like a church. Every group in traditional Japanese society is based upon a vertical human relationship. This is reflected in their strong objection to the institutional church. Their severe criticism of missionaries may be made from the same point of view.

(2) The Japanese intellectuals have the tendency to emphasize the abstract rather than the concrete, the metaphysical rather than the physical. The Mukyokai movement appeals to this tendency.

(3) Mukyokai is a teacher and adherents relationship. Adherents rely upon their teacher. They respect, study with, and obey their teacher. Sensei, the teacher, plays an important role in this group. This is the typical and traditional Japanese ways of forming groups.

Mukyokai is, then, the authentic Japanese Christian group when contrasted with the institutional church of Japan. Determining the size of the membership and the size of the budget of the Mukyokai is difficult, if not impossible, as they do not have institutional structure. There are supposed to be at least fifty meetings held all over Japan. As the most of the Mukyokai people are scholastic, leading persons in the society, the power of their influence may

be fairly great.

The author well understands the reasons the Mu-kyokai reject institutionalism, but he still recognizes some merits which the systematic structure of the church can provide. For instance, the church at large can document efforts in study and research activities. For theological studies, Biblical researches, the development of liturgy or music, a big church organization may provide more effective power. The big church organization has the benefit of numbers in world service, in relief activities, and in developing civil rights campaigns. The structural church has many advantages in providing systematic clergy and lay training, producing mass media programs, publishing literature, and in developing global strategies. The author is convinced, moreover, that the church should not only remain as the "psyche" (soul) of the society, but that it also has to take "sarx" (flesh) to pursue its mission in the world.

Inductively, therefore, the author would like to propose a form of ministry, "para-church". The para-church is a mission outreach of the basic church, or back-up-church. Getting appropriate supplies and aids from the back-up-church, the para-church will perform mission activities in many social strata, ethnic and cultural groups, and neighborhood communities.

Let us take a Biblical sequence here. In Luke

chapter 10, verses 1 through 16, we read a story of Jesus, sending out seventy disciples into the world. To quote the scripture, "the Lord appointed seventy others..." (besides twelve apostles more people were needed in doing Jesus's work), "and sent them on ahead of him..." (as forerunners), "two by two..." (helping each other, but in the smallest unit), "into every town and place..." (into all the corners of the world).

Jesus sent them with good news and good will, ordered them to travel light and to depend on other people for even the basic essentials of life. Francis of Assisi took this literally. The idea of para-church and back-up-church could be explained on the basis of this Biblical sequence. Back-up-church is the sending body and the para-church is smaller units of disciples who are sent out into the world. The para-church, the Christocentric humanness of the disciples confront the world through their every day life. Giving the witness of the good news to the world, they also grasp the issues of the world in empirical ways. It is said that one of the secrets of prosperity of the so-called new religions after World War II in Japan is in their group counseling in small clusters, with approximately several to 20 people.

At every para-church, there would be teaching of the Bible, discussion on day to day issues, and counseling

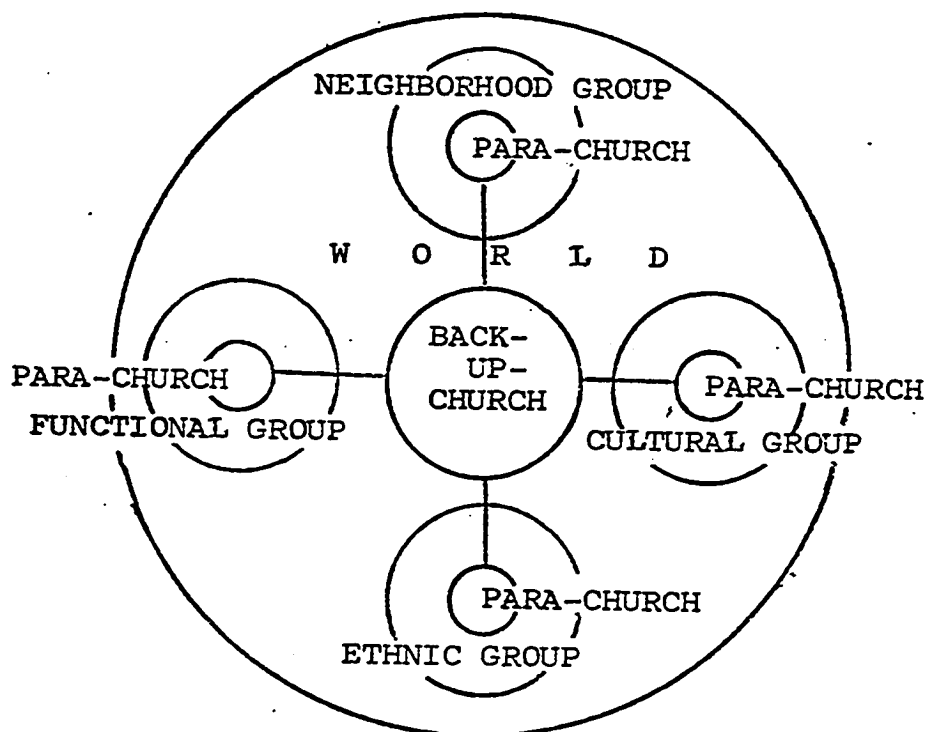
as needed.

The purpose of the back-up-church is to support the participants of the para-church. Lest the para-church die because of lack of theological oxygen, the back-up church must provide theological study, Biblical research, liturgy and music, benevolence, training, mass-media evangelism, literature and global strategies. The back-up-church plays a kind of role as a service station or supply base. People from the front line of the world come back here and get fuel or whatever they need for their activity. After getting the supply, they go back to the front. Of course, at that time, feed back from the front should be made, also.

The idea of para-church and the back-up-church will be described in a schema shown on the next page. Also the idea of their functions will be shown in another schema on the following page.

The nature of para-church may vary according to the situations; it could be in a shape of cottage meeting, study group or settlements. It may have flexibility.

This world embraces diverse fields -- religion, ethics, culture, economics, and politics. The para-church relates them with its day to day witness. This relation is to be enforced by empirical feed back. When the para-church relates with the world in this way, its area of concern will range into vast fields: inter-religious issues, sectism,



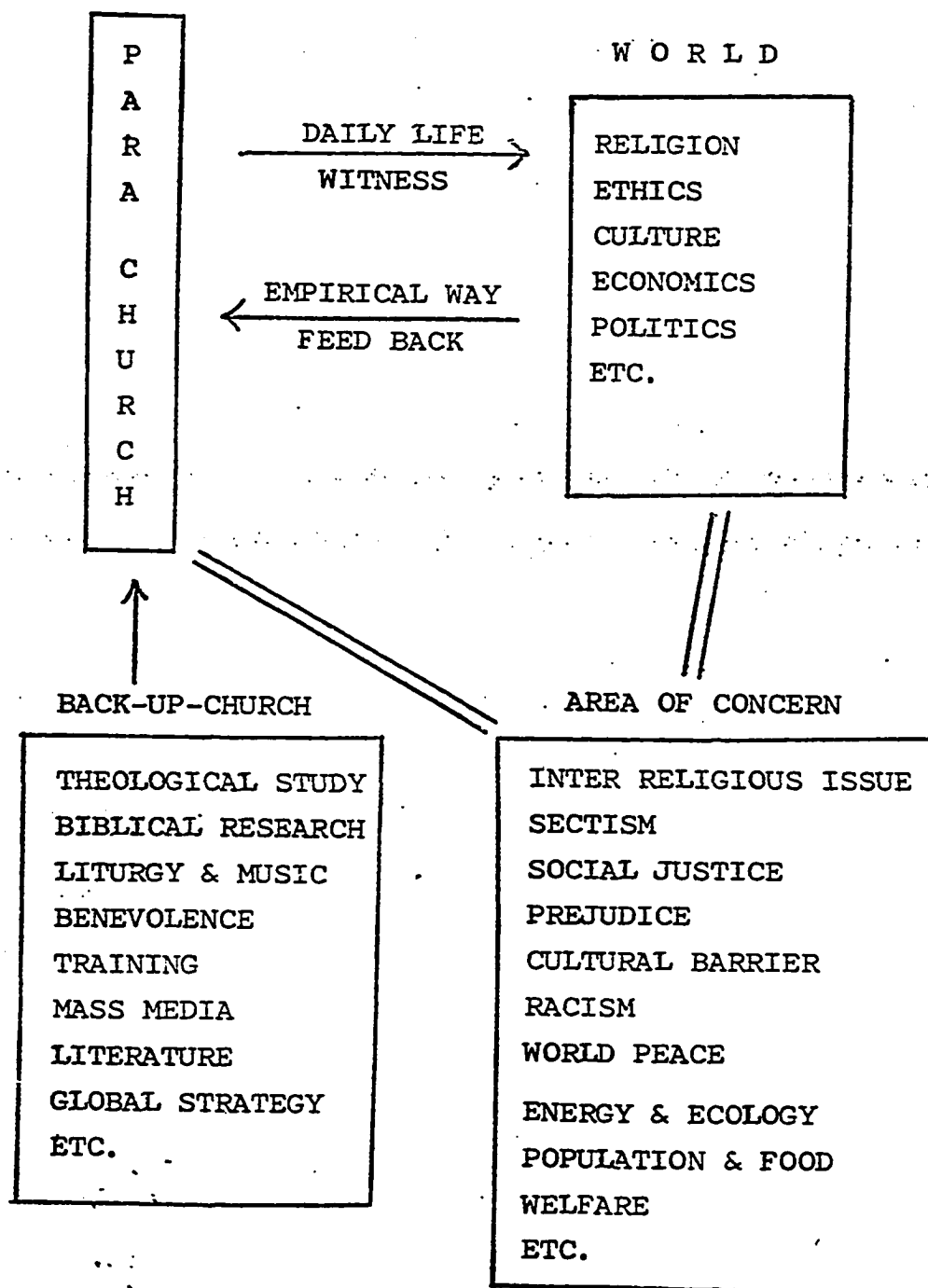
social justice, energy and ecology, population and food problem and welfare.

These activities should be done by individuals who really have committed themselves to the way of Jesus Christ, while it may be difficult for established churches to do them. We can be hopeful if we have really active people of God who have committed themselves to Jesus' life, death and resurrection.

#### E. METHOD OF MINISTRY

##### 1. Japanese Language Ministry

Japanese-American churches in the United States have held a variety of views concerning the Japanese language ministry. When the Japanese Christian churches



were first established in the United States, the ministry was in the Japanese language for Japanese immigrants. After World War II, when the "Nisei age" came, the predominant part of the ministry was in English, rather than in Japanese. By the early 1960's, when many Japanese Christian churches merged with English language ones, the concept was wide spread that the Japanese language ministry would completely die out within a few decades. The idea was that the churches, originally founded for Japanese speaking Christians, would soon only have members who would attend the English language services. Contrary to this supposition, the need for the Japanese language ministry has not disappeared.

Wesley Woo described a comparable situation in respect to Chinese churches:

By 1964 the Provisional Conference of the Methodist Church were disbanded. About this same time in history other denominations were encouraging the phase-out of ethnic churches and the movement toward integration. Much earlier, in 1955, a study of Chinese churches suggested that, as the second generation grew, there would be less of need for Chinese churches. Yet in the 1970's we still find the existence of Pacific and Asian American churches. and many of these are stronger than before.<sup>23</sup>

Woo points out two reasons why the language minis-

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<sup>23</sup> Wesley Woo, The History of Pacific and Asian American Churches in their Communities (Berkeley: Pacific and Asian American Center for Theology and Strategies, 1978), p. 26.

try is still needed at the present time.

There are at least two reasons for this. One is that since 1965, with change in the immigration law, a large number of Pacific Islanders and Asians have come to the United States. Many of these people joined churches here and thus continued a need for churches that were capable of ministering to them with linguistic and cultural sensitivity. Secondly, the various ethnic movements since the late 1960's have made their impact on the church and suggested positive dimensions of ethnic churches. Within this concern, we shall consider aspects of present day Pacific and Asian American churches and their future.<sup>24</sup>

Today Japanese immigrants enter the United States at a rate averaging 5,000 a year.<sup>25</sup> Many of these present day immigrants are intelligent, professional people with educational backgrounds that are college level, or beyond. Membership in the Japanese language congregation of the author's church also reflects this movement; the new immigrants from Japan are more intellectual and are more highly educated than the original Issei congregation. Included among the present-day immigrants are some scholastic figures, too. In 1973 Dr. Leo Esaki, a new Issei in New York, received the Nobel Physics Prize. This movement of Japanese people to the United States demands a continuing of availability of Japanese language ministry in the Christian churches.

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<sup>24</sup>Ibid.

<sup>25</sup>Understanding the Pan Asian Client: A Handbook for Helping Professionals (San Diego: Union of Pan Asian Communities, 1978), p. 35.



New United States-Japan relationships are also developing on educational and commercial levels. In 1973 a foundation of Japan contributed \$10 million to the Universities in the United States to promote a deeper understanding of Japan and of Japanese-American relations.<sup>26</sup> In the business field, both Honda and Datsun, two major auto industries in Japan, plan to build factories in the United States. Japanese food plants and electronics plants have already been built and are in operation in the United States. These movements also bring Japanese speaking people to the United States. Christian ministry should be available to them.

In 1970, 62% of Japanese in the United States had a mother tongue of Japanese.<sup>27</sup> If there are 600,000 Japanese,<sup>28</sup> approximately 372,000 of them need Japanese language ministry.

The author would like to summarize the necessity of the Japanese language ministry from three aspects. First. as has been shown, there exists a need for Japanese

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid., p. 36

<sup>28</sup>The 1970 census reported 589,000 Japanese in the United States, with 73% living in Hawaii and California. Ibid., p. 35.

language ministry because of the number of Japanese speaking people in the United States. The needs of 372,000 people should not be ignored. Many of them, because they are adjusting to unfamiliar living conditions, are in especial need of spiritual assistance. Secondly, minority group concerns should be essential for the church. In the early church problems arose between ethnic groups. In Acts, chapter 6 the following is stated:

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution.<sup>29</sup>

The concern for others--the little ones, the poor, the small groups--has traditionally been the divine imperative for all Christians. Thirdly, the author is convinced that each ethnic group has a reason for existence. We must encourage the existence of the different heritage so that we can create a new society enriched with diversity of cultures. Embracing all the cultural contribution from many ethnic groups, the United States has enormous potential to build a new multi-cultural civilization. This is also the reason why the Sansei (the third generation) became concerned about their ethnic identity, and the reason why many ethnic caucasses were born.

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<sup>29</sup>Acts 6:1 (RSV).

a. Mass Media: Today, mass media such as newspapers, radios, and television are very effective ways of communication and useful means of evangelism. In most Japanese communities in the United States, these means of communication are available for Japanese language use.

In Hawaii, the state in which the greatest concentration of Japanese live, there are three language newspapers: the Hawaii Times (daily), started in 1895; the Hawaii Hochi (daily), started in 1912, and Hilo Times (twice a week), started in 1955.

There are two Japanese radio stations in Hawaii, Radio KZOO and Radio KOHO. These stations provide Japanese language programs all day and every day of the week. Some other radio stations provide Japanese language programs several hours a day.

Television broadcasting in Hawaii was started by KGMB on December 1, 1952. Three weeks later the first Japanese TV program was broadcast. This supposedly was the first Japanese TV program ever produced, because TV broadcasting did not start in Japan until 1953 in the Tokyo area. Today in Hawaii, KIKU TV provides Japanese programs every day from 6 to 11 P.M. KGMB also provides Japanese programs, but only on Sunday mornings for three hours, from 7 to 10 A.M. Many of the Japanese language TV programs are directly imported from Japan.<sup>30</sup>

In Southern California there are two daily Japanese newspapers, both based in Los Angeles. These are the Rafu Shimpo and the Kashu Mainichi. The Asahi Homecast provides Japanese radio programs all day and every day of the week, using a special frequency received by specially designed radio sets provided to only contracted listeners. An AM radio station, Radio Little Tokyo, provides Japanese language program only on Sunday mornings. A couple UHF TV stations provide Japanese language programs several times a week.

In the San Francisco area, the first Japanese language daily newspaper, originally printed by lithograph, was the Sohkoh (a Japanese abbreviation for San Francisco Harbor). It was published in 1892.<sup>31</sup> Now, in the San Francisco area, there are two Japanese newspapers, the Nichibei Jiji and the Hokubei Mainichi.

In other Japanese communities in the United States, such as Chicago, Denver, or New York, there are some small papers. There are also occasional radio and TV broadcasting in the Japanese language.

Needless to say, newspapers are such influential

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<sup>30</sup>The Hawaii Jijo (Facts about Hawaii) (Honolulu: Hawaii Times, 1975), pp. 104 ff.

<sup>31</sup>1968 Chamber Annual (Los Angeles: Japanese Chamber of Commerce in Southern California, 1968), p. 51.

opinion leaders that Christians must consider their use. Three ways in which newspapers can be utilized are (1) to provide news and reports, (2) to write special articles for them, and (3) put advertisements in papers.

Most Japanese TV programs which are broadcasted in the United States are imported from Japan, but many of the radio programs are locally produced. One of these, which is sponsored by Special Ministries to Japanese (SMJ) in metropolitan New York, is a Japanese Christian program called "Kokoro no Tomo," the Friend of the Heart. SMJ is supported by five American denominations and the United Church of Christ in Japan (the Kyodan). AVACO (Christian Audiovisual Center in Japan) produces the program. The UMJM (United Methodist Japanese Ministry) in Southern California produces a radio program under the same title, "Kokoro no Tomo," but this one is locally organized. In Hawaii another "Kokoro no Tomo" program is broadcasted every Sunday morning from KZOO radio station. This locally organized program is the personal undertaking of this author, with the help of his church.

There are many other religious radio programs in Japanese societies in the United States. Most of them do have good sized regular listening audiences.

Japanese newspapers and other periodicals (e.g., the Kokiku in Hawaii, which is a kind of TV Guide Japanese

edition) are well read by Japanese speaking Issei and new immigrants. Radio programs are good companions for aged shut-ins and Japanese speaking house wives. TV program imported from Japan are attracting both Issei and Nisei, and sometimes even English speaking Sansei youths as the English subtitles are superimposed. In a sense, present day people are mass media oriented men and women. As we have many mass media to reach out Japanese speaking people in the United States, we have to make the best of their use.

b. Literature: Japanese are one of the most literate people in the world. An Almanac tells that Japan's literacy is 99% and its PQLI is 96.<sup>32</sup> Almost every Japanese can read and write. Even in this age of radio and television, reading is still the basic measure of getting knowledge.

In this point, Christians in Japan, Protestants and Catholics alike, are rendering enormous efforts in publishing enterprise, in spite of the smallness of their number among population. For a year from April 1977 through March 1978, it is reported that 624 Christian books were

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<sup>32</sup>The World Almanac 1980 (New York: Newspaper Enterprise Association, 1980), p. 551. Also PQLI is Physical Quality of Life Index: a composite index of infant mortality, life expectancy at age one, and literacy, calculating by average the three index, giving equal weight to each.

published in Japan without including periodicals. Classified according to the Christian Year Book, their breakdown is 1. Year Books and Dictionaries (9), 2. Complete Works Series (42), 3. History, Archaeology, etc. (18), 4. The Bible Study (51), 5. Theology (Dogmatics, Creeds, Introduction, etc.) (32), 6. Ethics and Education (40), 7. Philosophy and Biography (65), 8. Handbooks, Sermons (168), 9. Novels and Essays, etc (34), 10. Art, Music, Drama (9), 11. Children (69), 12. Books in Braille (127). The Bibles and hymnals are not included in this publication list.<sup>33</sup>

Other statistics of Christian publications reveal that there are 201 Christian publishers (including the publishing board of specific denominations) and 143 Christian book stores in Japan. The number of Christian periodicals published in Japan is 372. This includes weekly, bi-monthly, and a few bi-annual publications. These are big numbers compared with total Christian population of 1.1 million, about 1% of the whole population of Japan.

Some Japanese language publications have been produced in the United States. The 85th Japanese Christian Anniversary Book listed 27 Japanese Christian books written and published in the United States.<sup>34</sup> Most of them were

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<sup>33</sup>Based on the Kirisutokyo Nenkan (Christian Year Book) (Tokyo: Kirisuto Shimbun-sha, 1979) inside of parentheses shows the number of publications.

church histories, sermons and anthologies, etc. The publications most desired at this time by Japanese clergy and lay people in the United States are the following: 1. Some official books in Japanese, e.g., United Methodist Discipline, Book of Worship, etc., 2. Bilingual Hymnals (there are many hymns which are common both in English and Japanese), 3. Tracts and booklets for evangelistic purpose.

Japanese theological books, commentaries, and other Christian books can be imported from Japan, even though the high cost is an obstacle. After the shifting of exchange rate between the American dollar and the Japanese yen early in the 1970's, Japanese books have become very expensive for those who live in the United States. Besides the original cost, freightage and taxes are added. Japanese Old and New Testament, for example, costed 7 to 8 dollars in the 1960's, now cost 16 to 18 dollars.

In 1972, at the Asian American Convocation held in Seattle, Washington, the Japanese Language division elected six persons for the translation committee. Unfortunately, because of lack of funds, geographic difficulties for

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<sup>34</sup>The Eighty-Fifth Anniversary of Protestant Work among Japanese in North America (Los Angeles: Japanese Christian Church Federation of Southern California, 1962) pp. 80 f. This is also quoted in the Introduction to this paper p. 33.



working together, and other such reasons, they produced no remarkable products, but some translation of liturgies.

c. Liturgy and Curriculum: Liturgy and curriculum are both important factors in nurturing Christian character. When we think of Christian ministry, therefore, we have to pay special considerations to those matters. When the ministry is to persons whose cultural background has been much different, the liturgy and curriculum is of even more importance.

Liturgies of Japanese-American churches are mostly adopted directly from American, or European churches. Only in the funeral service does one find some Japanese flavor.

The Protestant churches among Asian Americans did very little to express the substance of their adopted religion through their cultural heritage. The symbols and rituals, the music and incantations, the vestments and the architecture came from Europe or New England. Only in the funeral rites do we find restrained vestiges of their cultural roots, and only in exceptional cases do we find a church building reminiscent of their homeland.

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In many funerals in Japanese-American churches in California, they have a "flower tribute" in the program. This obviously patterned after the incense-offering of the Buddhist funeral. Many eulogies included in funerals are

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<sup>35</sup>Roy I. Sano, "Cultural Genocide and Cultural Liberation through American Protestantism," in his "The Theologies of Asian Americans and Pacific People" (Berkeley: Asian Center for Theology and Strategies, Pacific School of Religion, 1976) p. 31

also in the pattern of the Buddhist rite. Strange to say, however, the author has never seen flower tributes in Japanese-American Christian funerals in Hawaii, while it is very popular among Japanese-Americans in California.

Some Japanese-American clergymen go to considerable effort to translate liturgies from English to Japanese. Just transferring terms into another language is not adequate in applying those liturgies to people from another culture. As the author mentioned in chapter III, section C., there are many attempts to create new forms of worship. The accomplishments of the Asian American Worship Convocation of the United Methodist Church, which met in San Francisco in February, 1978, is a good example illustrating the zeal of persons from other cultures for new liturgy.

Curriculum should also be a big concern in building up Asian-American Christian character. Since Asian Caucusses were formed in many denominations, curriculum materials relevant to Asian Americans are pressing needs.

There are several individuals and groups across the country writing Asian-oriented materials and they need to be supported by The United Methodist Church. Jun W. Jue is currently working on a unit of Asian Church Curriculum in a project being financed by the Board of Higher Education and Ministry. Also, the Japanese-American Curriculum Project in California is a talented body of writers and curriculum developers; while they are not a United Methodist group, many of their materials could be used by local United Methodist ethnic congregations.<sup>36</sup>

There are other ways to obtain appropriate ethnic

curricula. One way is to have national curricula to reflect ethnic culture and their heritages. Another way is to obtain resources from other countries, e.g., from the Kyodan (The United Church of Christ in Japan). But the best way is to create appropriate curricula, because Asian-Americans are not Asian, Japanese-Americans are not Japanese.

They have a different "story," different symbols, and a different culture (a bi-culture).<sup>37</sup>

Pacasiana, a resource book of worship and education which was compiled by Hawaii District of the United Methodist Church, is a very handy guide to Asian, Pacific Islander-Americans liturgy and curriculum. This is compiled in a binder to allow later adding insertions or alterations. This book includes ethnic histories, interesting stories, illustrations, customs, prayers, and rituals from such ethnic backgrounds as Chinese, Fillipino, Japanese, Korean, Portugeese, Samoan and Tongan.

New liturgies and new curricula will be the signs of new-cultural American Christianity.

## 2. Bilingual Ministry

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<sup>36</sup>Ethnic Minorities in the United Methodist Church (Nashville: Board of Discipleship, United Methodist Church, 1976), p. 15.

<sup>37</sup>Ibid., p. 16.

As we have seen, Japanese Christian churches once played an important role in Anglo-Americanization of Japanese immigrants. For many immigrants, Christianization was almost synonymous to Westernization. A major function of Japanese Christian churches was the teaching of English. As a matter of fact, it was an English class of a church in San Francisco that produced the first Japanese converts.

Christian churches were an instrument of Westernization; correspondingly, the ethnic churches can also transmit their culture to the United States. Roy Sano says:

I will ask whether the churches have acculturated the immigrants into the host culture, and on the other hand, whether the churches have transmitted an alien culture to America. I will argue that the Christian churches in Asian American communities excelled in acculturating the immigrant, but functioned less effectively in transmitting an alien culture or creating a distinctive sub-culture.<sup>38</sup>

As an active constituent of the multi-cultural society of the United States, Japanese ethnic churches must contribute something to the total society from their cultural heritage. The author emphasized the importance of the Japanese language ministry in the previous section, but the Japanese ethnic church in the United States must also include English language ministry.

Roy Sano also suggests the possibility of making Asian American churches more functional in transmitting

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<sup>38</sup>Roy Sano, "Cultural Genocide," pp. 29 f.

their culture to American society.

However, paradoxically it may seem, I will go on to argue that acculturation into a neglected part of the Judeo-Christian heritage may enable Asian American Protestant churches to reverse their historic function.

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In such a case, English is of course the only measure of information in this society.

English is the official language of this multi-cultural society. For mono-linguistic nationals, such as Japanese, having two languages, a mother tongue and a second language seems strange. In the history of the world, the need for a second language often occurs. At the birth of Christianity Paul spoke Greek as well as Hebrew. His knowledge of a second language made it possible for Christianity to spread out from the mid-East to the Hellenistic world.

In this modern world, an international language such as ancient koine Greek which was a common language throughout the Hellenistic world must be English. The importance of English is, therefore, never lost even in Japanese ethnic churches in the United States. Japanese language ministry is, therefore, actually the bilingual ministry.

In the United States, even for the Japanese language minister of a Japanese ethnic church, all the official documents are written in English and all the in-coming and

out-going letters are written in English with some exceptions. All the official meetings are also carried by English. In the office of the author, there are symbolically, two typewriters, one at each end of his desk. One prints in English and the other prints in Japanese. A minister for Japanese language ministry should be a bilingual (English and Japanese) minister.

The word of God should be presented to all people of all cultures, of all languages. For the multi-cultural society, it should be presented in multi-languages.

Bilingual life-style will soon be a very common experience throughout the world. Bilingual ability is now already a great merit of each individual. David Harada describes the cultural situation in Hawaii.

No ethnic group in Hawaii forms a majority, but most minorities are large enough so as to maintain a certain degree of self-identity and community support without being absorbed into a dominant culture. What is emerging in Hawaiian communities is not the assimilation of minority group into a dominant culture, but the development of a unique culture and life-style.<sup>40</sup>

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<sup>39</sup>Sano, p. 30.

<sup>40</sup>David Junichi Harada, "An Ecology Church Life: Changing Patterns in a Multi-Ethnic Community," in Sano, The Theologies of Asian Americans..., p. 199.

Thus, as far as Japanese-American churches are concerned, English and Japanese bilingual ministry will be an essential way for long time, because the language is so closely related with its culture.

### 3. To meet their Needs

The Christian ministry should not be confined within the church, but it should be extended in the world. Ministerial care should not only be for church people but should also be directed to all the people in the world. When one thinks of ministry to the Japanese ethnic group in the United States, it does not mean only ministry to Japanese-American Christians, but it means all the kinds of ministerial care and considerations to all the Japanese-Americans.

In discussing the ministry to the Japanese ethnic group in the United States, one has to be aware of the diversity of the type of the people. As we have seen in previous chapters, first, there are Issei people. Literally, Issei means the first generation in Japanese. They are the Japanese immigrants who came all the way to the United States and started their hard work in the new world. Many of them were thinking to "clean up" and go back to Japan after making some money, partially because of the law which prohibited Japanese to own land. Instead of returning to Japan, most of them stayed in the United States. The living

style of the Issei is very much Japanese. They preserve Japanese language, customs, and way of thinking, even though they live in American style.

The second category is Nisei, which means the second generation. They were born in the United States and are American citizens by nature. They try hard to be "real" Americans. They speak English and live American style.

Among them there are people who are called "Kibei." Kibei is a Japanese abbreviation for "returned to America." These people were sent to Japan for education in their youth. After several years of education, usually from high school to college level, they came back to the United States as American citizens. These individuals are kind of amphibian in that they can adopt themselves to both cultures, American and Japanese. Actually, they are often very convenient mediators between two cultures. They can speak both English and Japanese fluently. They are mouthpieces for both sides.

Now we have Sansei (the third generation) and even Yonsei (the fourth generation). Compared to the Nisei, these generations have more concern about their identity. Even though they speak English and live American, they are very much interested in their cultural heritage.

The presumption is that there are a considerable number of internationally married Japanese wives in the United States, the so-called "war-brides." How many of these



wives entered this country after World War II, has not been made clear. Probably scores of thousands of them have come into the United States. Many of them experienced adjustment problems because of different customs, language and living style.

In the 1960's the Japanese immigration flow into the United States resumed. To distinguish this group from the former Issei, they are called "Shin Tobeisha," which means new comers to America. The intellectual level differs from that of the former Issei, because many of the new immigrants are professional people. There are also Japanese nationals staying in the United States for rather short periods. They are students, scholars and medical doctors engaged in research activities, and so-called "Shoshaman," which means business men working with Japanese business agents.

There is variety of types of Japanese in the United States. Their mentalities and needs are also diverse. Let us see, for example, what kinds of problems these Japanese speaking people have.

The author served as a director of UMJM (United Methodist Japanese Ministry) in Southern California when he was in Los Angeles. An activity of this Japanese Ministry was "Hot-lines," a telephone consultation system to answer the needs of Japanese speaking people. The author was in charge of a hot-line in West Los Angeles area. For

the first year, from May, 1973, through April, 1974, this hot-line handled 87 cases. Most of the cases included several phone consultations, and some included interviews. For some cases it was necessary to provide transportation to take the callers to lawyers, doctors or to immigration offices. The types of problems and the number of times they occurred are as listed below:

1. Problems about schooling	10
2. Job seeking	9
3. Troubles between husband and wife	8
4. Troubles with members of family	7
5. Troubles with neighbors or other people	6
6. Visa status problems	6
7. Marital consultation	4
8. Religious problems	4
9. Sickness	2
10. Purpose of life	2
11. Suicide	1
12. Retirement plan	1
13. Miscellaneous	27
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Total	87 <sup>41</sup>

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<sup>41</sup>From the UMJM director's report, May 28, 1974.

The reason why problems about schooling come at the top may be that the office of the author was located near UCLA. The Miscellaneous listing includes searching for relatives and friends, questions about many sorts of legal procedures, American customs, geographic guides, information about Japanese book stores and Japanese movie theaters, and problems of drug abuse.

The needs of the Japanese ethnic group are, thus, every sort and kind. To meet with their needs, a well planned ministerial system is required. There are Japanese nursing homes, hospitals, social workers in Japanese communities in the United States. But the church will be able to offer the service which more deeply touch with their hearts to rescue them from solitude and alienation.

#### F. SUMMARY

In this chapter also, the author recognizes a positive meaning of ethnic minorities in the United States. The ethnic background of minorities should be respected because each of these groups can make their unique contribution toward the total society from their cultural heritages. The diverse groups should not lose their unique characteristics in a melting pot, but they should keep them to add their taste and flavor in a "salad bowl." From this point of view, it is important to have more awakened Japanese-

Americans--Issei, Nisei, Sansei--who can actively work in constructing a new multi-cultural society.

The church has been too much concerned with numerical growth. When an evaluation is made on whether or not a church is growing, the counting of membership, church attendance and the budget total is used to determine the degree of growth. Those numerical figures could be indices, of course, but they should never be the only criteria. How strange it is that a church, which is a spiritual body as well as a physical organization, is evaluated only by material indices, by the number of people and by the amount of money.

More attention should be paid to the quality of the church than to the quantity or numbers. Even though the attendance is huge, if the people are seeking only for their own happiness and self satisfaction, the church may never be an influential body in the society. Even though the church has scores of thousands in membership, if the individual members do not witness to the life of Jesus Christ by their words and deeds, the church will lose its life. The church should be a change agent for a new age. Enlightened, devoted Christians are needed. Among them, we need a cadre of awakened active workers both in clergy and laity.

Christian ministry should never be confined in a church itself. The ministry should be directed to the needs of the world as well as to the needs of the church people.

The Book of Discipline of the United Methodist Church defines the nature of ministry as follows:

Ministry in the Christian church is derived from the ministry of Christ, the ministry of the Father through the Incarnate Son by the Holy Spirit. It is a ministry bestowed upon and required of the entire Church. All Christians are called to ministry, and theirs is a ministry of the people of God within the community of faith and in the world. Members of the United Methodist Church receive this gift of ministry in company with all Christians and sincerely hope to continue and extend it in the world for which Christ lived, died, and lives again.  
42

Also the Book of Discipline defines the duty of a pastor as follows:

Pastors are responsible for ministering to the needs of the whole community as well as to the needs of the people of their charge, equipping them to fulfil their ministry to each other and to the world to which they are sent as servants under the lordship of Christ.<sup>43</sup>

One of the goals of the ministry to the Japanese-American ethnic group in the United States is making this ethnic minority relevant to the entire world, and making this group a useful constituent of the total American society.

A new scope of ecumenism, which is understood as the essential nature of the church, should be the basis of this idea of ministry. A proposal for para-church shows a means to realize this idea.

Ministry in the Japanese language seems to be crucial in this ethnic group. Every ethnic culture is deeply inter-

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<sup>42</sup>The Book of Discipline (Nashville: United Methodist Church, 1976), p. 166, Article 401.

related with its language. Moreover, as we have seen in this chapter, at least 372,000 people in this society need direct Japanese language ministry.

We may compare the role of a small ethnic group in a society with that of salt in food. Salt is an almost invisible ingredient, but it seasons all the dish.

Salt is good; but if the salt has lost its saltiness, how will you season it? Have salt in yourselves, and be at peace with one another.<sup>44</sup>

To pursue the ministry to Japanese-Americans, we see the diversity of their needs and problems caused mostly by the backgrounds of the immigrants. The church and the ministers should respond to the needs with variety and flexibility. In performing the ministry to Japanese-Americans, the author believes that the followings are basic needs: 1. awakened cadre, 2. bilingual staff, 3. systematic structure to meet their needs. 4. long ranged plan and wide scope of mission, and 5. cooperation of the church at large.

When all of these above work together in cooperation, the ministry to the Japanese ethnic group in the United States can be pursued and this ethnic group can become the real "salt of the earth."

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<sup>43</sup>Ibid., p. 206, Article 453.2

<sup>44</sup>Mark 9:50 (RSV).

## CHAPTER VI

## SUMMARY AND CONCLUSION

## A. SUMMARY

This study on the Japanese ethnic group in the United States started when the author arrived in Los Angeles as a pastor of a Japanese-American church. During service as a local church pastor and through the experience of ministering to the Japanese ethnic group, the author has become acquainted with not only the problems but also the strength and significance of these people. Let us start this summary with some problems of the Japanese ethnic group which the author has seen.

1. The Problem

The first problem presented in this thesis is that the Japanese ethnic group forms a rather exclusive, closed society. The term "cultural ghetto" may seem rather harsh but here the author intends to say that the Japanese-Americans are making a tranquil society which is separated both from American and Japanese societies. According to Daisuke Kitagawa, the Japanese communities in America are "extremely static". In the same way, Bill Hosokawa has called Nisei "the quiet Americans". Isolated from the rest of the society, they have escaped into their cozy corner--this is a

rather commonly held image of the Japanese and their communities in the United States. They deserve sympathy in a sense, because this quiet society is a terminus after the long journey of Isseis who experienced prejudice, discrimination, and wartime difficulties. But, since this ethnic minority preserves authentic Japanese culture and the people have great potentiality, the author's conviction is that this minority should be a more useful ingredient of the total society.

Their exclusiveness is reflected in the case of their Christian churches. As we have seen in the introduction of this thesis, most Japanese Christian churches are quite conservative. This means, they emphasize personal salvation, but are apt to overlook social responsibility. They are often too simple to perform social reformation and cannot cope with new circumstances. They seem to lack long range foresight and world-wide view. They are often enthusiastic in proselytism, i.e., they concentrate their minds on increasing the number of converts in order to strengthen their churches. They are often so emotional that they cannot attract the more intellectual new immigrants. These trends of conservatism and self-satisfied "cultural ghetto" are related each to the other.

In order for most Asian immigrants who have agricultural or "monsoon" type backgrounds to assimilate themselves into Anglo-American culture which was a mobile or



originally "nomad" type, a great effort is needed.<sup>1</sup>

Living between assimilation and identification, a double-structured psychology has become almost "a priori" to Japanese-Americans. This also produces a grave inner complication. The author has named these complications "dual axiom".

Some Japanese-Americans feel a responsibility to change society for the betterment of their own situations. On the other hand, many seek for spiritual peace in religion. Many Japanese-Americans love and cling to Japanese culture, yet in the war time, many young Japanese-Americans volunteered for military service and some of them even fought against Japan, their parents' motherland. Even after the war, Japanese-American psychology has been swinging between Americanization and Japanese identity. In short, most Japanese-Americans are living under two axioms.

Their dialectic life itself will give a clue to the understanding of their mentality, and the new understanding will usher the people into new dimensions of the world. Here the author sees that the United States will be almost the first great multi-cultural nation in the world in the

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<sup>1</sup>A prominent Japanese philosopher Tetsuo Watsuji classified three distinctive climates which characterize human mentality: the monsoon type, the desert type and the meadow type. Tetsuo Watsuji, Fudo: Ningengakuteki Kohsatsu (Climate: An Anthropological study) (Tokyo: Iwanami Shoten, 1959), pp. 34 ff.

near future, since it has adequate factors and potentiality to build up a new culture.

The author also tried to see the issues of Japanese-Americans in the relationship between two countries, the United States and Japan. Almost the whole history of Japanese-Americans by the time of World War II, is the history of suffering caused by anti-Japanese movements. Simultaneously, this is also the period of Japan's westernization, industrialization and militarization. Anti-Japanese sentiment might have been caused partially by fear of militaristic development of Japan, and by disapproval of its invasion into neighboring countries. Interestingly, in Japan also it appeared that whenever militaristic power became stronger, Christian growth became stagnant. Therefore, in short, "the history of Protestantism in Japan may be called the history of a struggle with nationalism".<sup>2</sup>

It was in the decade after World War II that the United States' sentiment toward Japan turned out to be the most favorable in history. This was also the period when Japan had completely lost its militaristic power.

The author also pointed out the urgency of the problem of the static Japanese-American society from outer

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<sup>2</sup>Jun Ehara, "Barriers to Evangelism and Present Possibilities for Evangelism in Japan," (unpublished S.T.M. thesis, Perkins School of Theology, Dallas, Texas, 1965), p. 96.

causes. One reason is that humanity is now facing drastic changes and is being forced to make a kind of decision on its own destiny. Explosion of population, shortage of energy and food, pollution and nuclear radioactive contamination, they all alert us to the doom of humankind. Japanese-Americans, as well as other ethnic constituents of society, ought to be sensitive and responsible for the coming age.

When we see the relationship between the United States and Japan, today is a very unique period we have never experienced before. From a socio-political aspect, as it was stated at the U.S.- Japan summit conference in 1957, we are now in the new era of the U.S.- Japan relationship. This places the Japanese-American ethnic group in a new position of responsibility as a mediator between two big nations and civilizations.

## 2. The Possibility

We have looked at some problems of the Japanese ethnic group in the United States, together with their historical and socio-political backgrounds. Let us now turn our eyes to the brighter side of this minority concern.

First, as the author pointed out in Chapter II, even in the period of World War II, at least eight Japanese churches were born in some cities in the United States out of relocation camps. This fact alone shows the capacity

and liberality of the American conscience. This indicates the bright future of the United States as a multi-cultural society. It also shows the strength of a nation which is bound not by flesh and blood but by spiritual covenant. Let us quote again a part of a letter of President Franklin D. Roosevelt:

The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry.<sup>3</sup>

The American society, in spite of prejudice and discrimination in some spots, is still moving constructively toward a great multi-cultural nation as a whole. This multi-cultural orientation has been accelerated in recent years. One of the reasons for this multi-culture orientation is the change of immigration flow into the United States. With certain alterations in immigration law, a large number of Asians and Pacific Islanders are consequently coming into the United States. Among those new immigrants, there are considerable numbers who are in professional occupations. Various ethnic movements since the 1960's have made impacts on American society to give ethnic tradition more importance

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<sup>3</sup>Bill Hosokawa, Nisei, The Quiet Americans (New York: Morrow, 1969), p. 366. This letter of President F.D. Roosevelt to Secretary of War Stimson, dated February 1, 1943 is already quoted in this thesis, Chapter IV, Section C.

in the common cultural heritage.

Secondly, we are at the beginning of a totally new era. Today, relationship between the United States and Japan is unprecedentedly unique. There has been no other time before this when Japanese-American could expose their identity with pride of their cultural heritage. This is the breaking of a new age, a time to step forward into the building up of a new type of American society with a wider ethnic scope. Here the Japanese-American's contribution should play an important part.

Thirdly, Japanese-Americans have had some significance in American history. Throughout their harsh experience, Japanese-Americans exemplified diligence in their work, faithfulness in their belief in their future, and also their loyalty to the United States. Their existence itself stands as a symbol of hope for all ethnic groups.

The history of Japanese immigrants started with 153 men and women who sailed to Hawaii in 1868. They engaged in hard labor in sugar cane plantations. Many of the early immigrants both in Hawaii and in mainland America dreamed of going back to Japan after certain year with some money. Finding themselves in a hard situation, some turned to drinking and gambling, but soon they recovered their spirit. Many of them lived through hard years.

In 1941, by sudden attack on Pearl Harbor by Japanese air forces, the Paradise of the Pacific turned into

a place of pandemonium. This tragedy led the Japanese-Americans into the valley of the shadow of death. During the war time, most of the Japanese-Americans on the mainland, and some of them in Hawaii suffered in relocation camps. But even from behind the barbed wires, many young Japanese-Americans volunteered for military service.

During the war, the famous 442nd Infantry Regimental Combat Team proved their loyalty by their brave action. They rescued 211 men of the Texan "Lost Battalion" with their 814 casualties including 140 dead. Even at that time, there was no accompanying release of their families from the relocation camps or any restoration of their rights of citizenship.

As brought out in Chapter IV, it seems to the author that this Japanese ethnic group has wonderful significance. This ethnic minority came as emigre, as did the early Puritans, though their motivations were different. They went through bad times in this new world. They worked hard. They had to experience an "exile", i.e., relocation camps. Their young men shed blood in the war without rewards such as their parent's citizenship.

What is God really trying to do with this ethnic group in this new world? The author sees a metaphor of history in the story of this Japanese ethnic group and he feels that there must be something God wants to do with this minority group.

### 3. The Avenues of Ministry

The author has discussed in this thesis not only some metaphysical ideas but has also, in chapter V, dealt with some actual avenues of ministry. The main purpose of dealing with these avenues is to make the Japanese ethnic group in the United States a useful factor of the society and to make it more relevant to the entire world, since Japanese nature is considerably introspective and the people are of a kind of shy disposition.

Several years ago, a leading Japanese psychiatrist and a professor of mental health, Takeo Doi presented a profound study on Japanese mentality, "AMAE NO KOHZOH" (Anatomy of Dependence). In this book, Doi pointed out "amae" as a very unique facet of the mentality of Japanese. This "amae" has no synonym in English, but in the English version of the book, this is provisionally put as "dependence". Doi says:

Scholars have put forward many different theories concerning the ways of thinking of the Japanese, but most agree in the long run that, compared with thought in the West, it is not logical but intuitive. I believe that this is not unrelated to the dominance in Japan of the amae mentality, since there is something typically illogical from the outset in the attempts to deny the fact of separation and generate, mainly by emotional means, a sense of identity with one's surroundings.<sup>4</sup>

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<sup>4</sup>Takeo Doi, The Anatomy of Dependence (Tokyo: Kodansha, 1977), p. 76.

He also points out that the outstanding trend in Japanese thought is the importance attached to closed ethnic organization. He continues:

The same is true of the shiteki nikō ("private binominal formula") which Mori Arimasa has recently proposed as a characteristic of Japanese thought. These terms such as "exclusive", "private" and so on used to describe only when the world of amae is viewed from the outside: the inhabitants of that world are themselves quite lacking in any sense that it is either exclusive or private.<sup>5</sup>

These observations are fairly true in the case of Japanese-American society, too. What people in such society needed therefore, is to be inspired.

We need efforts for morale building and also active leadership by awakened persons whom the author has called "cadre".

The idea of a new scope of ecumenism was also discussed in this thesis in order to build up Japanese-American churches which would have wider scope and would be more relevant to the world. In the process of developing this idea, the "para church" structure has come up as a practical proposal for a church to permeate into the world and to relate to every sphere of the society. The author does not think that this is an only and absolute methodology, but from his past experience he sees this as probably one of the most effective ways of evangelizing.

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<sup>5</sup>Ibid.



Then the author also discussed some practical issues in the ministry to the Japanese ethnic group in the United States. When discussing a ministry to an ethnic group, its language is always a big factor to be taken into account. Doi who wrote the "Anatomy of Dependence" says:

The typical psychology of a given nation can be learned only through familiarity with its native language. The language comprises everything which is intrinsic to the soul of a nation and therefore provides the best projective test there is for each nation.<sup>6</sup>

The author believes that the Japanese language will continue to be spoken in some parts of the United States for another century as well as other languages such as Spanish, Chinese, Korean, etc.

Japanese ministry and English and Japanese bilingual ministry are, therefore, indispensable because: (1) Japanese language is closely related with Japanese mentality and Japanese culture, and (2) there will be continuously a large number of Japanese speaking people in the United States.

The author also mentioned some practical fields of Japanese language ministry; such as using of mass media and literatures, the needs of new liturgy and curriculum, etc. Finally the author pointed out the diversity of the Japanese ethnic group: There are Issei, Nisei, Sansei and Yonsei, Kibei, internationally married women, new immigrants, students and "shosha-men". There are different psychologies and different needs. The ministry to the Japanese ethnic

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<sup>6</sup>Ibid, p. 15.

groups in the United States, therefore, requires diversity and flexibility.

## B. CONCLUSION

### 1. Japanese-American Christians as an Active Factor of the United States Society

There have been many positive appraisals on Japanese ethnic groups in the United States, e.g., their industry, honesty, high literacy and low crime rate. Japanese artistic sense and the neatness of their life style are also favorably evaluated by many fellow citizens of the United States. However, everything has a bright side and a dark side. These merits have sometimes turned out to be weak points. For instance, they are sometimes called "workaholic" for they work too hard just for money. They are not sociable. They are expressionless.

The difference of customs, life style and language has caused them to give such impressions. But those bad impressions have been overcome by the new generation of Japanese-Americans. What the author intends to say here is, that the Japanese-Americans should not be satisfied with superficial appraisals, but they should become really meaningful factors of the American society.

Fortunately, Japanese-Americans have become important factors in many fields of the American society.

Today there is hardly an occupation--with the exception of professional football and basketball, where a large premium is put on physical size-- in which Nisei are not involved. A miniature Who's Who would be required to list their individual achievements.<sup>7</sup>

In many aspects, the wide-spread Japanese-Americans have made wonderful contributions to many parts of American society. Still there must be many fields in which Japanese-Americans can render service to the American society from their cultural background. Undoubtedly Japanese-Americans are now becoming valuable constituents of the United States.

However, the best contribution that this ethnic group can make is, the author believes, the religious one. From their unique history of suffering, exile and devotion, they can have a spiritual impact on American society. At the breaking of a new age, to lead a new world, people need a new mythology, an inspiring story with noble spirit. Does not the story of exile, which means the relocation camp experience, give some lessons to all the people in the United States? Could not the story of devotion of the 442nd Combat Team men be a new mythology to inspire people and lead the new American spirit?

If Japanese-Americans are religiously deepened by their unique historical experiences, they can talk their new mythology to lead the American nation. Therefore,

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<sup>7</sup>Hosokawa, p. 474.

Japanese Christians can interpret their unique story and tell the spiritual significance to their fellow citizens in order to build up a new American society. Together with their good nature, with their intelligence, with their cultural heritage, through their spiritual experience, they will be able to make their best contribution to the American nation.

Thus, Japanese Christians hold the possibility to become an active factor of the United States society.

## 2. Japanese-American Christians as Mediator

The author has described the Japanese ethnic group in the United States as having a certain resemblance to the people of the Bible. Also by many people, the following Biblical figures have often been compared to the Japanese ethnic group and their leaders: Abraham, who journeyed a long way by faith not knowing where he was to go; Moses, who led the oppressed people out of Egypt and achieved a great work of exodus; Ezra and Nehemiah who worked together in the restoration of the temple of Jerusalem after the Israelites were released from exile; Esther, who rescued Israelites from their fate when they were in Persia; the servant of the Lord in the second Isaiah, who is also remembered as a suffering servant. As a matter of fact, all these figures have often been mentioned in a connotation of liberation theology.

The author believes that the most applicable character for the Japanese ethnic group should be that of a mediator. The author has mentioned the Japanese-Americans' role as reconciler in chapter IV. There, the author said that there must be a possibility to activate the Japanese ethnic group as a reconciler in society, among many other ethnic groups and especially between whites and blacks. Here in this chapter of conclusion, the author would like to point out that this mediator's role is very crucial in two ways.

First, Japanese-Americans actually could go between whites and blacks. Bill Hosokawa describes some Niseis' embarrassment when they went out of their own society and evacuated to Arkansas.

In 1942 the evacuees who were sent to Arkansas had been astonished to find they were regarded as white by the whites and colored by blacks. The whites insisted the Japanese Americans sit in the front of the bus, drink from the white man's fountain and use the white man's rest rooms even though suspecting their loyalty to the nation. And blacks embarrassed many a Nisei when they urged: "Us colored folks has got to sick together."<sup>8</sup>

Christians are those who are entrusted with the message of reconciliation.<sup>9</sup> The author believes that the Japanese-American Christians can be trusted to serve as

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<sup>8</sup>Ibid., p. 473

<sup>9</sup>2 Corinthian 5:19, etc.

mediator between whites and blacks, and that they ought also to carry the message of reconciliation to any other ethnic group.

Secondly, the Japanese as a whole have a responsibility to bring the message of reconciliation especially to Asian countries. Because of his own Japanese background, the author feels a specific obligation of the Japanese toward other Asian nations. This comes mainly from two aspects. One is the responsibility of the past World War II. In many Asian countries Japanese militarism has left scars in certain degrees. For what the Japanese militarism did to the people of neighbor countries, the people of Japan still have obligations of reconciliation even though over thirty years have passed since the war.

And now Japan is, economically, a leading country in Asia. Today in many Asian countries the "Japanese capitalism invasion" is more often talked about than past militaristic invasion. Moreover, the Japanese economic growth after World War II has been achieved at a sacrifice of fellow Asian nations. As it is well known Japan showed its remarkable economic achievements at the time of two big wars in Asia, the Korean war and the Vietnam war.

Presently in the United States, Japanese-American Christians account for a large portion of the total Asian Christian population. If they do not think only of themselves, and do not work only for Japanese-Americans, but

divert their power in service to others, especially for other ethnic minority groups, they will be able to make a great contribution to society.

Stephen Neill, a British clergyman and a scholar, once pointed out that the center of the world history used to be in the Middle East. Then it shifted from the Middle East to the Mediterranean Sea, and then to the Atlantic Ocean. And today, he says, "we seem to be seeing the beginning of the fourth age, in which the Pacific Ocean will become the center of world history."<sup>10</sup> The United States and Japan are located on both sides of this Pacific Ocean and the Japanese-Americans are situated in the middle of them.

Japanese-American Christians are those who are entrusted with the message of reconciliation. They have spiritual and cultural ties with both nations across the Pacific Ocean, the United States and Japan. Their significant task is that of a mediator.

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<sup>10</sup>Quoted from Roy I Sano, "Cultural Genocide and Cultural Liberation through American Protestantism," in his The Theologies of Asian Americans and Pacific People (Berkeley: Asian Center for Theology and Strategies, School of Religion 1976), p. 43. Originally from: Stephen Neill, Colonialism and the Christian Missions (London: Lutterworth Press, 1966), p. 16.

This has been quoted in the chapter II, H. Summary.

### 3. The Hope of Japanese Ethnic Group

The author has mentioned in the introduction of this thesis today's predicament which humankind is facing, such as population explosion, shortage of food and resources, etc. He has also mentioned the urgency of the problems together with the gravity of the responsibility of ethnic groups which are constituents of this human world. The author's rather intuitional foresight is, however, a kind of optimistic one, because he trusts in the Almighty who created the world, preserves it and loves it. At the same time, the author believes that there are two simple conditions necessary for our survival. They are the two great commandments Jesus Christ taught: "you shall love your God with all your heart, and with all your mind." and "you shall love your neighbor as yourself."<sup>11</sup>

If people, especially those of developed countries love God and respect nature, taking cautious consideration of His creation, still there is hope. Today a large portion of the world's wealth is possessed by the people of handful of nations. Only those people of wealthy nations can eat enough, while there are millions and billions of people who are starving. If the wealthy ones could help their brothers are sisters in the world only a little more, the situation

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<sup>11</sup>Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44.



would be much improved. "Love your neighbors" is thus a divine imperative for the crewmen of spaceship "Earth" in order to survive. If people on earth literally love one another, there is hope.

Basically this hope stands on the belief in God who created and loves all the world, the people ( $\xi\theta\nu\omicron\varsigma$ ) and all other creatures. In His history of salvation He utilized a pagan king, Cyrus of Persia, to release Israelites. His concern reached out even to a heathen city such as Nineveh, as the prophet Jonah was dispatched for its citizens. The author's question is, therefore, "why does not God use this Japanese ethnic minority group in the United States in His salvation history?" The author's conviction is that God, who acts in history, will use this ethnic group in one way or another.

The Asian population in the United States is now remarkably increasing. More and more Asians are flowing into the United States as immigrants. The East meets the West in the United States. This is the breaking of a new multi-cultural age. This is the dawning of a new Pacific age.

The author has pointed out the conservative nature of Japanese-American churches. This is partially related to their historical background, especially their experience of suffering. The Japanese ethnic church has emphasized

a rather spiritual experience and personal salvation and often lacks the wider view for social concerns. But now many wonderful things are happening all around the world.

A Roman Catholic Ecumenical Council, the Vatican II, which was held from 1962 through 1965 with 2,800 Roman Catholic priests from all over the world, showed a wonderful change of their attitude toward Protestants. In the Decree on Ecumenism, the Protestants are called "our separated brethren". In chapter II of the Decree, we read:

St. John has testified: "If we say we have not sinned, we make him a liar, and his word is not in us" (1 Jn. 1:10). This holds good for sins against unity. Thus, in humble prayer we beg pardon of God and of our separated brethren, just as we forgive them that offend us.<sup>12</sup>

This is really a wonderful, touching statement.

In 1978, in Japan, the first common Japanese translation of the New Testament was completed after years of effort by some eighty scholars, Protestants and Roman Catholics. This is another sign of hope.

It is said that "ecumenical" Protestants often have stronger concerns on social responsibility than spiritual salvation. But they do have a firm base of salvation. From December 1972 through January 1973, the Assembly of the Commission on World Mission and Evangelism of the WCC (the

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<sup>12</sup>Austin P. Flannery (ed.) Documents of Vatican II (Grand Rapids: Michigan, William Eerdmans, 1975), p. 460.

World Council of Churches) met in Bangkok, Thailand. The general theme of the assembly was the "Salvation Today."

In 1974, the International Congress on World Evangelization was held in Lausanne, Switzerland, by conservative people. In the article five of the Lausanne Covenant which was adopted by the congress, they emphasized their social responsibility. The conservative people also have come to claim their social concerns.<sup>13</sup>

Social responsibility is, however, not only verbal recognition of the social needs, but is simply a carrying out of Christians' duty to their neighbors. In this sense, the world-wide relief activities of UMCOR (United Methodist Committee on Relief) or Mother Teresa's humble service for needy people in India is very valuable. Jesus said, after explaining the love to neighbors in a parable, "Go and do likewise".<sup>14</sup> Evangelism is, the author believes, not the persuasions, but loving others.

We see signs of the times, the signs of a new age. Thus we are able to remain hopeful for the coming century. In this century to come, the Japanese ethnic group, together with all the other ethnic groups, undoubtedly will play an

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<sup>13</sup>Based on The Kirisuto-Kyo Nenkan (The Christian Year Book) (Tokyo: Kirisuto Shimbun-sha, 1974, 1975)

<sup>14</sup>Luke 10:37. Underlines by author.

important role in a new multi-cultural American society. The greatest contribution this minority group can make to the total society is, as the author has pointed out, a religious one. The story of the Japanese ethnic group will inspire the people and will make American history more profound.

When the day of glory comes, the Book of Revelation tells us:

By its light shall the nation (τὰ ἔθνη)<sup>15</sup> walk;  
and the kings of the earth shall bring their glory  
into it....<sup>16</sup>

This is a wonderful vision. Black, white, red and yellow, all the people, all the ethnic groups will participate in forming a new world.

They shall bring into it the glory and honor of the nations.<sup>17</sup>

This eschatological vision gives a basis of hope, the hope for the Japanese ethnic group to be an active constituent of the society of the United States, as a member of the multi-cultural world. And this is the vision which gives encouragement to all the efforts being put forth in ministry to the Japanese ethnic community in the United States of America.

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<sup>15</sup>Plural form of τὸ ἔθνος.

<sup>16</sup>Revelation to John 21:24

<sup>17</sup>Rev. 21:26.

## APPENDIX

## APPENDIX I

## CHRONOLOGICAL HISTORY

Church Related Events	General Historical Events
1610	A Japanese Religious Mission to Vatican landed Acapulco.
1612	Tokugawa Shogunate banned Christianity.
1635	Japan's national isolation policy enacted.
1841	Manjiro Nakahama was rescued by American Whaler.
1850	Joseph Heco was rescued by an American boat and taken to San Francisco
1853	Commodore Perry arrived in Shimoda, Japan.
1854	Kanagawa Treaty between the U.S. and Japan signed
1860	The first Japanese governmental mission dispatched to the U.S. Kanrin-maru sailed to San Francisco.
1861	Civil War broke out.
1863	Abraham Lincoln declared the emancipation of black slaves.
1864	Doshisha University was founded by Joe Niishima in Kyoto, Japan.
1868	Meiji Restoration took place. The first Japanese immigrants arrived in Honolulu, Hawaii.

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|------|---|---|
| 1869 |   | Central Pacific Railroad was completed. Over 10,000 Chinese laborers lost job. The first Japanese immigrants to the mainland U.S. arrived in San Francisco by a boat "China." |
| 1874 | An English Bible class was opened for Japanese students in Chinatown San Francisco.                     |   |
| 1876 | The first two Japanese converts were given from the Bible class.  |   |
| 1877 | FUKUIN KAI (Gospel Society) was formed.   |   |
| 1882 |   | The California State Congress passed the Chinese Exclusion Act.   |
| 1884 | FUKUIN KAI Oakland branch was formed, which is the forerunner of the Oakland Japanese Methodist Church. |   |
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|------|--|--|
| 1885 | A Japanese Presbyterian Church was formed in San Francisco.  | The first KANYAKU IMIN (government contracted immigrants) arrived in Honolulu. |
| 1886 | Rev. Harris of the Methodist Church led the FUKUIN KAI. The first Japanese Methodist church was formed in San Francisco. |  |
| 1887 | Kanichi Miyama was sent to Hawaii from the FUKUIN KAI.   |  |

- 1888 The first Japanese Church in Hawaii (Methodist) was formed.
- 1889 400 Japanese converted as the result of a revival movement conducted by Japanese Methodist Church in San Francisco. Japanese constitution was proclaimed.
- 1890 Imperial Rescript on Education was sent forth. The Japanese Diet opened.
- 1891 The first Japanese Congregational church in Hawaii was formed.
- 1892 The first Japanese Presbyterian church was formed in San Francisco.
- 1893 Revolution in Hawaii. 4 Buddhist priests visited the U.S. as the first time.
- 1894 The Sino-Japanese War.
- 1895 The first Japanese Episcopal church was formed in San Francisco.
- 1898 Spanish-American War. (7 Issei died in Havana during action.) Hawaii was annexed to the U.S. Philippine was also annexed.
- 1899 The first Japanese Congregational church on mainland was formed in San Francisco. The first Japanese Baptist Church was formed in Seattle. Brethren started Japanese mission in New York.
- 1902 Anglo-Japanese Alliance.



1904		The Russo-Japanese War broke out.
1905		The Asiatic Exclusion League was formed in San Francisco.
1906	Japanese churches in San Francisco were destroyed by earthquake.	The great earthquake hit the San Francisco area. School segregation order. "Yellow Peril" article appeared in San Francisco newspaper. South Manchurian Railroad completed.
1908		The U.S. and Japan formulated the Gentlemen's Agreement.
1909	Disciples began mission work among Japanese.	
1910		Japan annexed Korea. Picture bride system started. (Until 1919).
1912	Japanese YMCA started in Southern California.	
1913		Anti-alien Land Measure enacted in California.
1914		World War I broke out in Europe. Panama canal opened.
1917		The U.S. declared war against Germany.
1918		World War I ended.
1919	Japanese Salvation Army in America organized.	
1920	Oriental Mission Society was organized.	
1921		Anti-Japanese Alien Law was

- enacted in Washington State. Washington Naval Conference was held.
- 1923 The U.S. Supreme Court ruled no rights of naturalization for Japanese veterans. An earthquake struck Tokyo Yokohama area.
- 1924 The Northern California Church Federation was organized. "Friends of Jesus" was organized by Toyohiko Kagawa. Enactment of the Anti-Japanese Alien Law halted immigration from Japan.
- 1928 World Sunday School convention held in Los Angeles. Many Japanese delegates attended.
- 1929 The Seattle Japanese Church Federation was organized. The 50th Anniversary of Japanese Mission work in America was celebrated.
- 1930 The first national convention of the Japanese American Citizens League met in Seattle.
- 1931 Manchuria Incident.
- 1932 Empire of Manchukuo became independent.
- 1935 Japan withdrew from the League of Nations.
- 1937 Japan-China armed conflict broke out.
- 1939 The 60th Anniversary of Japanese Mission work in America observed. World War II broke out in Europe.
- 1940 Japan seized North Vietnam.

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1941	The Kyodan-the United Church of Christ in Japan was formed with over 30 denominations.	Japan seized South Vietnam. Pearl Harbor was attacked by Japanese air rader. War broke out between the U.S. and Japan.
1942	A Japanese Presbyterian church was formed in Chicago.	By Executive Order 9066, Japanese Americans were evacuated from the West coast and confined in relocation camps.  Japan took Manila, Singapore, Rangoon, also Japanese army landed in New Guinea and Andaman Islands. Battle of Midway.
1943	Japanese churches were born in Hawaii, Idaho, Chicago and Cleveland.	Japan lost Gudalcanal and Aleutian Islands.
1944	2 Japanese churches were born in mainland U.S.	U.S. Miritaly landed Luzon Saipan and Guam.
1945		B-29 air raiders bombed major Japanese cities. Atomic bombs were dropped on Hiroshima and Nagasaki. Japan accepted Potsdam Declaration. War ended.
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1946		JACL-Japanese American Citizens League met first time after the World War II in Denver. New constitution of Japan was proclaimed
1948		Japan started National Safety Board.
1950		Korean War broke out.
1951	KIRISUTOSHA HEIWA NO KAI (Christian Peace Association) was formed in Japan.	Peace Treaty was signed in San Francisco by 49 countries.

1952		The U.S. Congress passed the Walter McCarran Immigration and Naturalization Act.
1953		Amami Islands were restored to Japan.
1954		Japan started Self Defence Forces.
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1957	The 80th Anniversary of Christian Mission of Japanese in America was observed.	"New U.S.- Japan Era" mentioned at the U.S.- Japan summit Conference
1959		Hawaii became the 50th state.
1962	The 85th Anniversary of the Christian Mission of Japanese in America was observed.	The first Japanese U.S. Senator Kaniel Inouye was elected.
1963		President J.F. Kennedy was assassinated.
1964	Methodist Pacific Japanese Provisional Annual Conference disbanded.	Tokyo Olympic Game was held.
1965	"Peace for Vietnam Christian Envoy" was dispatched from Japan to the U.S.	Vietnam War broke out.
1967	The Kyodan announced "Confession on Kyodan's Responsibility during the World War II". The 90th Anniversary of the Christian Mission of Japanese in America was observed.	
1968		Bonin Island was restored to Japan.
1969	A Buddhist-Christian Ministers Dialogue group	

	was organized in Los Angeles.	
1970		EXPO '70 was held in Osaka, Japan.
1971	United Methodist Asian Advisory Committee was organized.	Okinawa Islands were returned to Japan.
1972	The first Asian Bishop Rev. Wilbur Choi was elected. The 95th Anniversary of the Christian Mission of Japanese in America was observed.	
1973		Vietnam War ended. The Watergate hearing was conducted.
1974		Hawaii elected the first Japanese-American governor George Ariyoshi.
1975		Emperor Hirohito and Empress Nagako paid state visit to the U.S.A.
1976		Bicentennial Celebration was observed all over the U.S.
1977	Centennial Celebration of the Christian Mission of Japanese in America was observed.	

## APPENDIX II

THE PRESENT STATUS OF THE  
JAPANESE CHRISTIAN CHURCHES IN NORTH AMERICA<sup>1</sup>

Denomination	Number of Churches	Number of Members
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(U.S.A.)		

American Baptist	6	1,565
Disciples of Christ	1	110
Episcopal Church	3	698
Free Methodist Church	9	1,163
Independent	6	1,420
O.M.S. Holiness Church	8	1,855
Salvation Army, The	1	212
Southern Baptist	3	1,325
United Church of Christ	9	1,538
United Methodist Church	25	6,894
United Presbyterian, U.S.A.	15	2,863
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Total	86	19,643
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(Canada)		
Japanese Anglican Church	4	537
Japanese Gospel Church	2	120
Japanese United Church of Canada, The	8	1,620
Knox Kensington Presbyterian Church	1	35
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Total	15	2,412
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Grand Total	100	22,054
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Average Membership per Church	231.1	160.1
Average Church Attendance	106.3	31.3

Average S.S. Enrollment	118.7	43.8
Percentage of Attendance in Relationship to Membership	45.5%	42.7%
Average Annual Growth Rate (Based on the churches that reported their membership in 1972)	1.18%	0.63%

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<sup>1</sup>These statistics are based on Statistical Information for Japanese Christian Churches in North America, prepared by Centennial Celebration Committee for Japanese Christian Mission in North America, 1977.

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